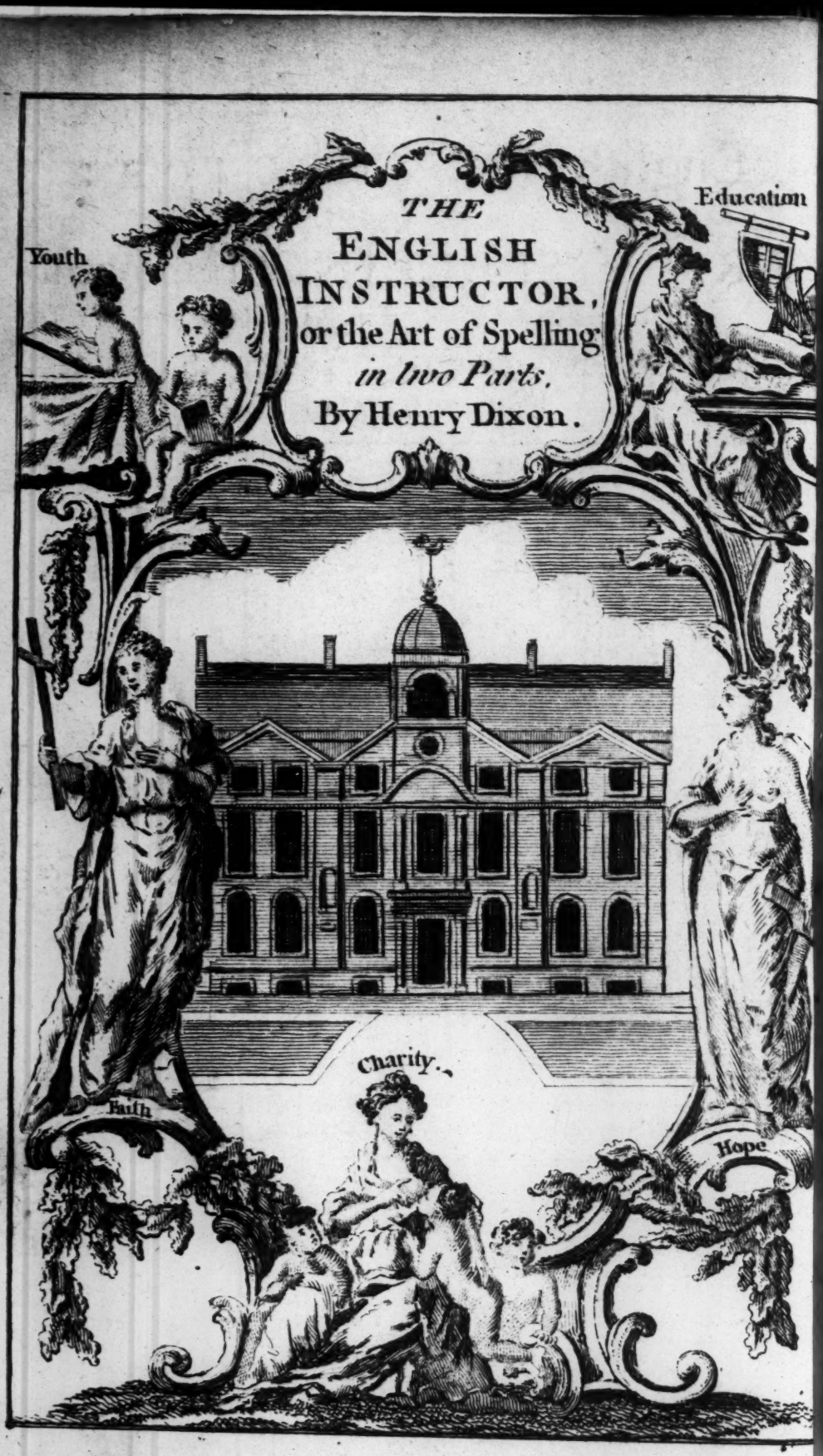
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or the Art of Spelling
in two Parts.
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Charity
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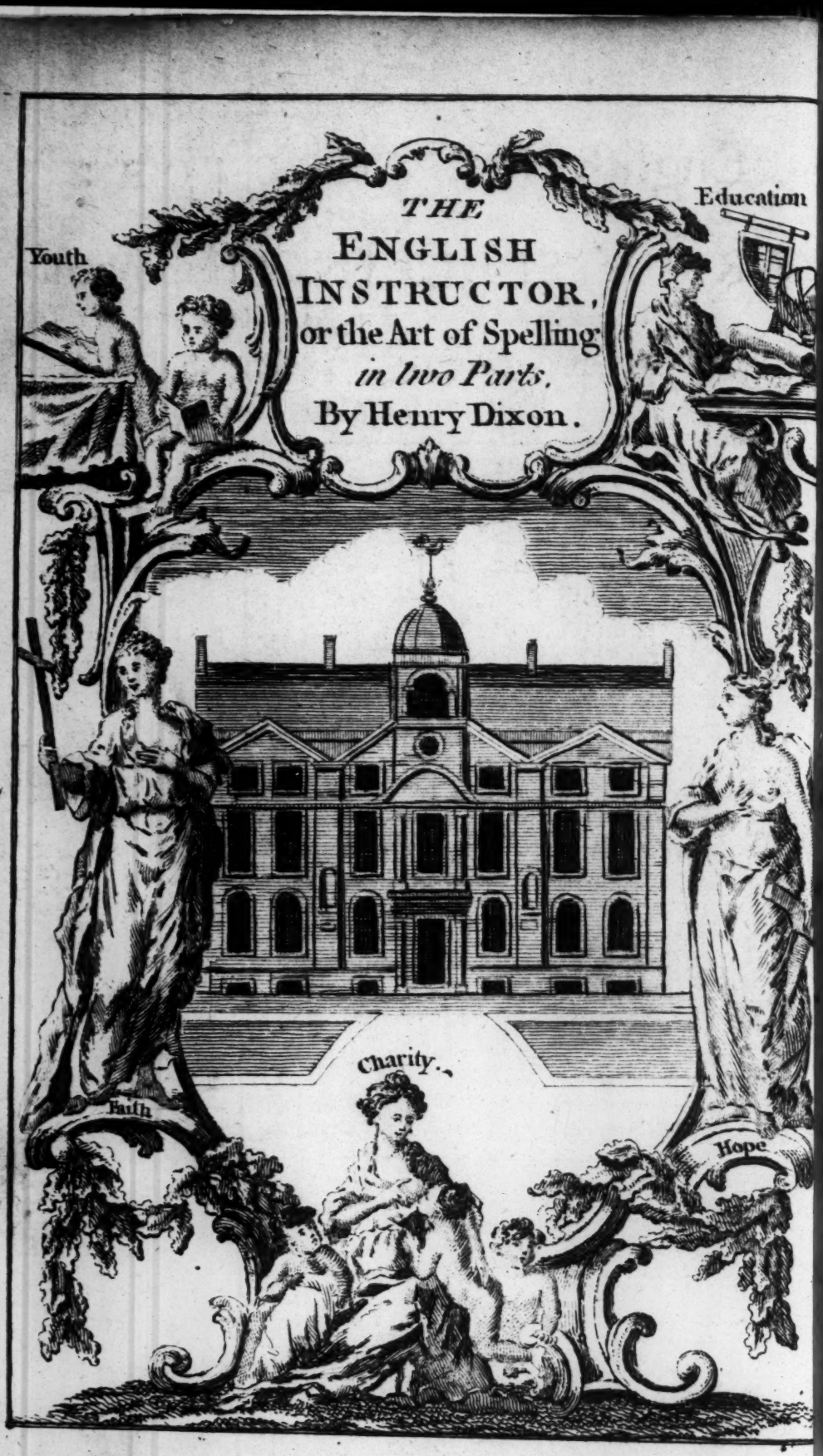
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THE
Engliſh INSTRUCTOR:
OR, THE
ART of SPELLING Improved.

Being a more Plain, Eaſy, and Regular

METHOD of TEACHING Young Children, than any extant.

In TWO PARTS.

The *Firſt*, — Containing MONOSYLLABLES, expreſſing the moſt natural and eaſy Things to the Apprehenſions of Children; with Common Words, and Scripture Proper Names, alphabetically ranged, with their proper Accent, and divided according to the Rules of ORTHOGRAPHY.

The *Second*,—Being an INSTRUCTION more particularly deſigned for Children of an higher Claſs, ſuch as have not only made ſome Advances in their Reading, but are capable of underſtanding and applying the Rules there given; and contains Obſervations on the Sound of Letters, with the Uſe of true Pointing, and other Things neceſſary for an *Engliſh* Scholar.

To which is added,

A METHOD of INSTRUCTION,

Out of the *Sacred Writings* and the *Catechiſm* of our *Church*.

The Whole being intermixed with Variety of EXERCISES in Proſe and Verſe, adapted to the Capacities of Children, and deſigned as well to inſtruct them in the Duties of Religion, as to render the initiatory Part of Education eaſy, profitable, and delightful.

The TWENTY-THIRD EDITION,

With great Improvements, including the SUPPLEMENT, being Precepts for Children, in Imitation of *Lily*'s *Qui Mihi*.

For the USE *of* SCHOOLS.

By HENRY DIXON, *School-maſter, in* Bath.

LONDON:

Printed for *C. Hitch, S. Crowder* and *Co. B. Dod, J. Fuller, C.* and *R. Ware, T. Caſlon*; *J. Leake* at *Bath*; and *R. Raikes* at *Glouceſter*, 1760.

BRITISH MUSEUM

To the HONOURABLE

EDWARD HARLEY, Eſq;

PRESIDENT;

TO THE

GOVERNORS, TRUSTEES, *and* DIRECTORS, *of the* CHARITY-SCHOOLS *in the Cities of* London *and* Weſtminſter, *and Places adjacent.*

GENTLEMEN,

THE many Inſtances of Providence in Favour of that great Deſign you are ſo happily engaged in, as they manifeſtly ſhew the Power of God in diſappointing the Devices of ill Men againſt it, ſo they naturally point out to us all that Wiſdom, Prudence, and good Conduct, in the Management of it, as may beſt anſwer its Inſtitution, and moſt effectually conduce to its Welfare, Intereſt, and Advantage.

To relieve the Diſtreſſed, to ſupport the Weak, and to cloath the Naked, are indiſputable Marks of Tenderneſs, Humanity, and Com-

paſſion. But to extend our Charity to the Spiritual as well as Temporal Wants and Neceſſities of others, to the Souls as well as Bodies of our Fellow-creatures, is ſo worthy, ſo generous an Act of Beneficence, ſo laudable in itſelf, ſo glorious in its Conſequences, and ſo infinitely preferable to, and above, all other Kinds of Charity, that Words do but faintly expreſs, Language, with all the Force of Rhetorick, can but imperfectly ſet forth, and diſplay it.

That you, Gentlemen, have made this your View; that this has been a main, a principal Part of your Study, of your Care and Concern; and that, animated with this pious Zeal, with this Chriſtian Spirit and Temper, you ſtill proſecute, further, and advance, the ſame glorious Deſign; appears to all who are not wilfully blind, to all judicious, impartial, and unprejudiced Obſervers. Witneſs thoſe excellent Rules and Orders * which, fully to obviate the little Arts, Cavils, and Objections againſt theſe Inſtitutions, you have ſo wiſely contrived, as a Standard, for the Regulation and good Government of them, and which (to your Honour be it ſaid) are ſo worthily received, ſo highly approved of, and eſteemed, as not only to have the concurrent Approbation of the wiſeſt and beſt of the Laity, but of the Clergy too, of the moſt Reverend the Prelates, the Fathers and Biſhops of our Church, to give Sanction to them; and who (to the Honour of this Deſign, as well as to remove the Objections againſt it) have *unanimouſly* recommended them, not by their Sermons and Writings only, but, as an

* Publiſhed by Mr. *Dod.*

an higher, as a more eminent and emphatical Expreſſion of their Regard, of their Zeal and Affection, and to give the greater Weight and Authority, by *ſetting their Hands*, by *ſubſcribing their Names*, to them, that Poſterity, as well as the preſent Generation, might fully know, might fully ſee, the Senſe they had of this great, this uſeful, generous, diffuſive, and extenſive Charity.

But, as no good Deſign was ever ſet on Foot without Oppoſition, as nothing was ever propoſed for the Public Good, but ſome, thro' Ignorance, Covetouſneſs, or Pride, would be found to oppoſe it; ſo this, among the many good Deſigns for the Honour of God, the Advancement of Religion, and the Good of Mankind, has had its Enemies to ſtruggle and contend with.

Infidelity, that uſed only to ſneak in Corners, to lurk privately in Diſguiſe, now pulls off her Maſk, and appears open and bare-faced: What ſhe could not bring about by ſecret Whiſpers, and artful Inſinuations, ſhe now endeavours to accompliſh by open Violence and Invaſion. Conſcious that you are a Bar in her Way, ſhe raiſes all her Force and Artillery againſt you, proudly diſplaying the Banners of *Satan*, and bidding Defiance to all that is Sacred and Civil.

But (bleſſed be God!) by your wiſe and ſteady Management her Deſigns are fruſtrated; and that the Charity-Schools, however obnoxious to Infidels and their Abettors, are, by all who truly wiſh well to their Country, ſtill countenanced and encouraged; and that, notwithſtanding the unfair, the ungenerous Treatment of thoſe who ſpare not

Chriſtianity itſelf, they are happily continued, wiſely ſupported, and ſucceſsfully carried on, not to promote the Views of a Party, or to infuſe the Notions of Bigotry, as theſe Gentlemen, with their uſual Art and Sophiſtry inſinuate; but to promote the great Ends of Religion, to infuſe the Principles of Piety and Virtue into the Minds of our Youth, and to propagate, to enforce, and recommend thoſe holy Doctrines, thoſe evangelical Truths, and divine Precepts, recorded in the Sacred Writings, particularly thoſe of the New Teſtament, which, to the Glory of God, you ſo piouſly, ſo unwearied-ly, inculcate, in Oppoſition to Popery on the one hand, and to Ignorance, Blaſphemy, and Infidelity, on the other.

Go on, therefore, Gentlemen, in your laudable, in your Chriſtian Deſign. You have the Wiſhes of all good Men, the Prayers of the Diſtreſſed, the Widow, and the Fatherleſs, on your Side: But, above all, by perſevering in this uſeful, in this glorious Deſign, you will have the Favour and Bleſſing of Heaven, the Reward of thoſe, who, after having converted many to Righteouſneſs, that is, promoted the Glory of God, in a diſſolute, profane, and wicked Age, ſhall ſhine as the Brightneſs of the Firmament, and as the Stars, for ever and ever: Which is the Prayer of,

GENTLEMEN,

Your ſincere and hearty Well-wiſher,

HENRY DIXON.

THE

PREFACE.

AS the Knowledge of Letters is of great Importance to Men, both in their Civil and Religious Capacities; ſo their Advances in it depend very much upon the firſt Steps, and a right Inſtruction of them in the initiatory Part of Reading. But we daily ſee how much it is neglected or miſmanaged, while this weighty Affair is either committed to the Care and Direction of many who, thro' Ignorance, are incapable of diſcharging it, or, on account of the low Rewards, are diſcouraged from attempting it.

These Conſiderations induced me to draw up the following Inſtructions, which, I humbly conceive, are a more eaſy, natural, and regular Method of grounding Children in their Engliſh, than any I have met with.

The great Objection to Books of this Nature, is, That they either abound with Niceties too high for the Apprehenſions of Children on one hand, or Abſurdities too low and preposterous on the other: That they either perplex Children, at their firſt Entrance into Letters, with Diſtinction of Vowels and Conſonants, or with Syllables of no Signification, uſeleſs to the Learner, and foreign to the Method of Inſtruction.

To obviate which, I have reſerved the Difficulties relating to Vowels and Conſonants 'till Children are more capable of thoſe Diſtinctions, 'till they have made ſuch Advance as may be judged proper to prepare them for that Sort of Inſtruction; and among the Words of One Syllable, after a few, very few, ſhort Syllables previous to my Deſign, I have inſerted ſuch Words as are uſeful and ſignificant, ſuch as are obvious to the Apprehenſions of Children, of which they can form ſome Idea, and ſuch as are proper to ground them in the Knowledge of our Tongue, and in the Doctrine of Letters.

And here I would beg Leave to caution the Teacher againſt that ill Habit of Toning, Whining, or Canting, which Children are apt to contract. Let me therefore deſire you to guard againſt this

this Error, to ſuppreſs the firſt Inclination that Way. Teach them to pronounce their Letters and Words with great Exactneſs, audibly and diſtinctly, without any Stammering, or diſagreeable Tone, becauſe both are apt to increaſe and grow up with them.

In the Chapter of Two Syllables I have omitted every thing that has the Appearance of a Difficulty, and in the Tables exemplified the Rules of Spelling, being proper on all Occaſions for the Learner to have Recourſe to. The Variety of Exerciſes on this, as well as the ſubſequent Chapter, will contribute much to the Children's Pleaſure and Delight; it will make them advance in their Learning with greater Chearfulneſs, and render the Inſtruction of them more eaſy to the Teacher.

I might obſerve ſeveral other Things from the Particulars contained in this Part of the Book, but, to avoid Tediouſneſs, ſhall refer them to the Reader; only this I deſire, that, in the Praxis or Exerciſes on each Chapter, he will conſider how much I have been cramped, what Difficulties I have been at for Words of proper Meaſure, and make thoſe Allowances which the Confinement I have been under, and the Nature of the Thing, call for.

The SECOND PART *is deſigned chiefly for Children of an higher Claſs, ſuch as are able not only to ſpell and read, but to apply the Rules I have laid down. To ſuch it would be of excellent Uſe to exerciſe themſelves upon the Rules of Orthography, by ſome little Compoſitions of their own, or Tranſcripts out of good Books. Would they employ their Evenings in this manner, it would be of admirable Uſe, not only to ground them in our Mother-tongue, but, what is of infinitely greater Concern, to inſtruct them in the Knowledge and Practice of our holy Religion.*

Accordingly, I have, through the Whole, endeavoured to lay before, and preſs upon them the Principles of Religion; to fix in their Minds a Senſe of their Duty, and, by early Impreſſions, to fortify them againſt the Corruptions of a degenerate Age; and, while I have been thus laying the Foundation of bare Letters, have endeavoured to ground them in what is infinitely more important, more worthy their Concern, and more conducive to their eternal Happineſs.

That God's Bleſſing may attend this Deſign, and that Parents, Schoolmaſters, and Children, may reap the Fruits of theſe Endeavours, is the Prayer of

H. D.

The Engliſh Inſtructor, *&c.*

PART I.

The ALPHABET.

Roman.		*Italick.*		*Engliſh.*		*Pronounced.*
a	A	*a*	*A*	𝔞	𝔄	a as in Father
b	B	*b*	*B*	𝔟	𝔅	bee
c	C	*c*	*C*	𝔠	ℭ	ſee
d	D	*d*	*D*	𝔡	𝔇	dee
e	E	*e*	*E*	𝔢	𝔈	e
f	F	*f*	*F*	𝔣	𝔉	eff
g	G	*g*	*G*	𝔤	𝔊	gee *or* jee
h	H	*h*	*H*	𝔥	ℌ	aitch
i	I	*i*	*I*	𝔦	ℑ	i
j	J	*j*	*J*	𝔧	𝔍	jod
k	K	*k*	*K*	𝔨	𝔎	kay
l	L	*l*	*L*	𝔩	𝔏	ell
m	M	*m*	*M*	𝔪	𝔐	em
n	N	*n*	*N*	𝔫	𝔑	en
o	O	*o*	*O*	𝔬	𝔒	o
p	P	*p*	*P*	𝔭	𝔓	pee
q	Q	*q*	*Q*	𝔮	𝔔	cu
r	R	*r*	*R*	𝔯 ꝛ	ℜ	ar
ſ s	S	*ſ s*	*S*	ſ 𝔰	𝔖	eſs
t	T	*t*	*T*	𝔱	𝔗	tee
u	U	*u*	*U*	𝔲	𝔘	u
v	V	*v*	*V*	𝔳	𝔙	ev
w	W	*w*	*W*	𝔴	𝔚	double u
x	X	*x*	*X*	𝔵	𝔛	eks
y	Y	*y*	*Y*	𝔶	𝔜	wi
z	Z	*z*	*Z*	𝔷	ℨ	zed *or* zod.

Vowels.

Vowels.

a e i o u y

Conſonants.

b c d f g h j k l m n p q r s t v w x y z

Double Letters.

ch ſi fi ſh ff ff ffi ſt ſl fl.

CHAP. I.

Eaſy Syllables.

ab	eb	ib	ob	ub		ba	be	bi	bo	bu	by
ac	ec	ic	oc	uc		da	de	di	do	du	dy
ad	ed	id	od	ud		fa	fe	fi	fo	fu	fy
af	ef	if	of	uf		ma	me	mi	mo	mu	my
am	em	im	om	um		na	ne	ni	no	nu	ny
an	en	in	on	un		pa	pe	pi	po	pu	py
ar	er	ir	or	ur		ra	re	ri	ro	ru	ry
bla	ble	bli	blo	blu	bly	pla	ple	pli	plo	plu	ply
bra	bre	bri	bro	bru	bry	pra	pre	pri	pro	pru	pry
cla	cle	cli	clo	clu	cly	ſta	ſte	ſti	ſto	ſtu	ſty
fra	fre	fri	fro	fru	fry	tra	tre	tri	tro	tru	try

Words of One Syllable.

All	call	fall	ſhall	Flight	ſlight	bright	knight
Art	cart	dart	ſmart	Got	rot	ſhot	ſpot
Are	care	ſhare	ſpare	Huſh	bluſh	puſh	ruſh
And	wand	brand	ſtrand	Inn	pin	ſin	ſpin
Ake	make	wake	ſhake	Ink	link	wink	brink
Ark	dark	hark	park	Lace	mace	race	brace
Ask	cask	maſk	taſk	Light	might	fight	right
Batch	catch	hatch	match	Ail	bail	fail	jail
Cape	tape	ſhape	ſcrape	Aw	law	draw	flaw
Camp	damp	lamp	cramp	Beat	heat	neat	cheat
Clock	block	ſtock	ſhock	Bawl	brawl	crawl	ſprawl
Daſh	haſh	laſh	raſh	Book	cook	look	book
Dip	chip	ſhip	clip	Gout	ſhout	ſpout	ſtout

MONOSYLLABLES, *expreſſing the moſt Natural, Eaſy, and Significant Things to the Apprehenſions of Children.*

The Parts of a Man, &c.

Head	ears	throat	ribs	feet	blood
hair	noſe	cheek	bone	ſhins	vein
ſkull	mouth	chin	back	nails	heart
brain	tongue	arms	knee	thumbs	lungs
face	lips	hands	leg	fiſt	nerves
eyes	teeth	breaſt	toes	wriſt	joints

Apparel, &c.

Cloth	lawn	gown	coif	lace	muff
ſtuff	coat	hat	ſleeves	rings	hoſe
pluſh	cloak	cap	band	gloves	ſocks
ſilk	frock	hood	ſcarf	chains	ſhoes

Eatables, &c.

Bread	beef	brawn	geeſe	curds	eels
cheeſe	veal	tripe	ſwans	cream	ſprats
crumb	lamb	fowls	beans	tarts	trout
cruſt	pork	eggs	peas	cakes	carp

Belonging to an Houſe, &c.

Stone	beam	key	bench	ſpit	knife
brick	ſtairs	bar	cheſt	pot	fork
lime	joiſts	bolt	trunk	pan	plate
ſlate	floor	hinge	box	bed	diſh
tyle	door	glaſs	grate	couch	ſpoon
thatch	latch	chair	jack	ſheets	cup
roof	lock	ſtool	wheel	quilts	mug

The World, and its Parts, &c.

Sun	eaſt	cape	bank	brook	rain
moon	weſt	earth	clay	pool	ſnow
ſtars	north	land	ſand	pond	hail
air	ſouth	iſle	chalk	miſt	froſt
wind	rock	hill	dirt	dew	ice

Trees,

Trees, Plants, Fruits, &c.

Aſh	fir	ſhrubs	hemp	thorn	pears
bay	lime	herbs	hops	hips	plums
beech	oak	broom	reed	haws	grapes
birch	pine	flax	roſe	crabs	leaf
box	vine	fern	rue	figs	root
elm	yew	graſs	ſage	nuts	ſtem

Birds and Creeping Things.

Ant	louſe	worm	crow	kite	ſnipe
bug	ſnail	bat	hawk	lark	ſtork
flea	ſnake	dove	hern	owl	thruſh
frog	toad	crane	jay	rook	whoop

Titles and Proper Names, &c.

King	lord	wife	bride	Mark	Joan
queen	peer	child	John	Luke	Grace
prince	knight	ſon	James	Paul	Roſe
duke	page	aunt	Charles	Anne	Joyce
earl	groom	niece	George	Jane	Eve

Time and Place.

Year	noon	ſpring	now	lane	here
month	night	age	path	ſtreet	there
week	March	late	road	France	whence
day	May	when	way	York	hence
hour	June	then	town	where	thence

Numbers, Weights, and Meaſures.

Firſt	ounce	third	fourth	ſixth	ten
one	dram	mile	five	eight	tenth
once	brace	perch	fifth	eighth	ſtone
two	pair	pole	ſix	nine	height
twice	three	four	ell	ninth	pint
pound	thrice	foot	yard	inch	quart

Terms that Children uſe in Play.

Ball	cat	chuck	gigs	bowls	win
taw	cards	quoits	whips	leap	loſe
trap	dice	tops	kites	jump	deal

LESSONS *in Words of One Syllable, eaſy to the Apprehenſions of Children.*

LESSON I.

Pray to God.
Love God.
Fear God.
Serve God.
Truſt in God.
Hope in God.
Take not God's Name in vain.
Do not ſwear.
Do not ſteal.
Cheat not in your Play.
Play not with bad Boys.
Call no ill Names.
Uſe no ill Words.
Tell no Lye.
Hate Lyes.
Speak the Truth.
Spend your Time well.
Love your School.
Mind your Book.
Strive to learn.
Be not a Dunce.

LESSON II.

An ill Life, an ill End.
All Work and no Play makes *Jack* a dull Boy.
A Bird in the Hand is worth Two in the Buſh.
Do not that by yourſelf which you would bluſh to have known.
Good Words coſt nought.
God ſtays long, but ſtrikes at laſt.
Harm watch, Harm catch.
He lives ill, who does not mend.
He muſt live well, who would die well.
He who ſins like a Fool, like a Fool goes to Hell.
Ill-will ſpeaks well of no Man.
One Lye draws Ten more.
Tell not all you hear, nor ſpeak all you know.
Will is the Cauſe of Woe.

Collected from the HOLY SCRIPTURE;

And placed under diſtinct Heads, in Words of One Syllable.

LESSON I.

Of GOD, *and the Works of Creation.*

GOD made the World; by the Word of the Lord, the Earth, the Seas, and all Things were made. He form'd the Light; he gave the Sun for a Light by Day, and the Moon and Stars for a Light by Night. He form'd the Hills, the Fowls of the Air, the Plants of the Field, and Herbs, for the Uſe of Man. He ſaid, Let them be; and it was ſo. O Lord, how great are thy Works!

LESSON II.

The Lord, he is God; it is he that hath made us, and not we our ſelves. He hath form'd us, that we ſhould ſhew forth his Praiſe. Why then hath the Fool ſaid in his Heart, There is no God? Shall the Work ſay of him that made it, He made me not? Ye Fools, when will ye be wiſe?

LESSON III.

Of GOD, *his Titles, and Attributes.*

The Lord is our Judge. The Lord is our King. He is King of Kings, and Lord of Lords, the moſt high God, and Judge of all the Earth.

Earth. He plants, and he builds; he lifts up, and he pulls down. In his Hands our Breath is. O Lord, who is like to thee!

LESSON IV.

God is one. The Lord is the true God. The Lord our God is one Lord. The Lord he is God; there is none elſe. There is but one God, of whom are all Things: Who then is like to thee, O Lord? Thou art great, O Lord God; there is none like thee; there are no Works like thy Works; thy Ways are not as our Ways; thy Thoughts are not as our Thoughts.

LESSON V.

Who is ſo great a God as our God? The Lord our God is God of Gods, and Lord of Lords, whom no Man hath ſeen, or can ſee: He is the Firſt and the Laſt, which is, and which was, and which is to come. Thus ſaith the Lord of Hoſts, I am the Lord; I change not; I am that I am; this is my Name. All Things ſhall wax old, and be chang'd: But thou, O Lord, art the ſame, and thy Years ſhall have no End.

LESSON VI.

God is true. He is the God of Truth. Juſt and true are thy Ways, thou King of Saints. His Words are true. The Word that he ſhall ſpeak ſhall come to paſs. Thy Word, O Lord, is true; it will not fail. The Thing that is gone out of thy Lips ſhall come to paſs. Hath he ſaid, and ſhall he not do it? Or hath he ſaid,

and ſhall he not make it good? I have ſaid it, ſaith the Lord; I will bring it to paſs; I will do it; I will not turn back from it.

Lesson VII. *Of* Christ.

The Word was with God, and the Word was God. All Things were made by him. He is Lord of all. The one Lord, by whom are all Things. He is the Firſt and the Laſt, the Way, the Truth, and the Light. This is He that took on him our Form, and was made Man, and came from God. This is He that was born King of the *Jews*, and is now Prince of the Kings of the Earth, who ſhall judge the Quick and the Dead: He is King of Kings, and Lord of Lords.

LESSON VIII.

This is the Chriſt, who, when he came, was to tell us all Things. He to whom were known the Ways of Life hath taught us what we ſhould do, that we may work the Works of God: For the Son of Man is come to ſeek and to ſave that which was loſt. He who knew no Sin was made Sin for us. He lov'd us, and waſh'd us from our Sins in his own Blood, to the end that we might be ſav'd, if we hate and turn from our Sins.

Lesson IX. *Of Fearing* God.

Thou ſhalt fear the Lord thy God. Let all the Earth fear the Lord. Who would not fear thee, O Lord? Thou art to be fear'd. Who can ſtand in thy Sight? Stand in Awe then, and ſin not. Serve the Lord with Fear, and let your

your Heart ſtand in Awe of his Word. Thy Word, O Lord, is a Lamp to my Feet, and a Light to my Path. He is in the Way of Life that fears the Lord.

Lesson X. *Of Loving* God.

Thou ſhalt love the Lord thy God with all thy Heart, with all thy Soul, and with all thy Mind, and with all thy Strength. Set your Heart and your Soul to ſeek the Lord your God. O love the Lord, all ye his Saints. This is the Love of God, that ye keep his Laws. Ye that love the Lord, hate Sin. Love not the World, nor the Things that are in the World; for all that is in the World, the Luſt of the Fleſh, the Luſt of the Eye, and the Pride of Life, is not of God, but is of the World. I will love thee, O Lord my Strength. Grace be with all them that love the Lord.

Lesson XI. *Of Truſting in* God.

Truſt in the Lord with all thine Heart: Truſt in him at all times. The Lord is the Strength of my Life; whom then ſhall I fear? in God I have put my Truſt; I will not fear what Fleſh can do to me. Tho' he ſlay me, yet will I truſt in him.

Lesson XII. *Of Praying to* God.

Watch and pray: Call on the Lord. Let us lift up our Hearts with our Hands to the Lord. Seek the Lord while he may be found; call on him while he is near: For the Lord is nigh to all them that call on him, to all that call on him in Truth. It is good to draw near to God; for if

you ſeek him with your whole Heart, he will be found of you. To thee, O Lord, do I lift up my Soul: Save me, O God; for in thee do I put my Truſt.

Lesson XIII. *Of Praiſing* God.

Praiſe the Lord, all ye his Saints, and ye that fear him, both ſmall and great. Make known his Deeds: Talk of his Works; ſhew them forth from Day to Day. I will praiſe thee, O Lord, with my whole Heart; I will ſhew forth all thy Works. My Tongue ſhall ſpeak of thy Praiſe all the Day long: yea, my Songs will I make of thy Name, O thou moſt High. Let us ſhew forth the Praiſe of the Lord, his Strength, and the Works that he hath done. Stand up, and bleſs the Lord your God; bleſs his Name for all Things. It is a good Thing to give Thanks to the Lord, and to praiſe his Name. I will praiſe the Name of God with a Song; for this ſhall pleaſe the Lord. Let us be glad, and ſing to the Lord; let us ſing Pſalms; let us praiſe him with the Harp; let us ſing Praiſe to thy Name, O thou moſt High.

Lesson XIV. *Of Oaths and Promiſes.*

Swear not. Woe to them which ſwear by the Name of the Lord, but not in Truth! Let your Yea, be Yea, and your Nay, Nay. When thou ſhalt vow a Vow to the Lord thy God, thou ſhalt not be ſlack to pay it. That which is gone out of thy Lips thou ſhalt keep. If a Man vow a Vow to the Lord, or ſwear an Oath to bind his Soul with a Bond, he ſhall not break his Word.

The DUTY *of* MEN *towards one another.*

LESSON XV. *Of Peace and Unity.*

Let all Things be done with Love. Be ye all of one Mind: For there is one Lord, one Faith: Ye are all one in Chriſt; let us walk by the ſame Rule; let us mind the ſame Thing; let us ſtand faſt; let us ſtrive for the Faith. He that will love Life, and ſee good Days, let him ſeek Peace, let him love and fear God.

LESSON XVI. *Of Charity to the Poor.*

Bring the Poor that are caſt out, to thy Houſe. Hide not thyſelf from thine own Fleſh. Charge them that are rich in this World, that they do good; that they be rich in good Works; give Alms of ſuch Things as ye have. Thou ſhalt not glean thy Field; thou ſhalt leave it to the Poor. Take heed that ye do not your Alms, to be ſeen of Men; but, when thou doſt Alms, let not thy left Hand know what thy right Hand doth.

LESSON XVII.

Of Stealing, and other Acts of Injuſtice.

Thou ſhalt not ſteal; let him that ſtole ſteal no more, but let him work with his Hands the Thing which is good, that he may have to give to them that have need. Rob not the Poor; give him his Hire, leſt he cry to the Lord, and it be Sin to thee. What mean ye, that ye grind the Face of the Poor? ſaith the Lord.

LES-

LESSON XVIII.

Of ill Company and the Danger of it.

Walk not thou in the Way of ill Men; keep thy Feet from their Path; paſs not by it; turn from it; go not near it, leſt thou learn their Ways, and get a Snare to thy Soul. Come out from them, ſaith the Lord; take heed to thy ſelf, that thou be not ſnared by them; love not them that hate the Lord; with ſuch an one no not to eat.

LESSON XIX. *Of Confeſſion.*

O Lord, we have ſinn'd; we would not walk in thy Ways, nor have we kept thy Laws. We have ſinn'd: What ſhall we do to thee, O thou Judge of the World? If we ſay we have no Sin, the Truth is not in us. Cleanſe thou me, O Lord, from all my Faults. How ſhould Man be juſt with God? Turn ye to me, ſaith the Lord, with all your Heart; and turn to the Lord your God. Woe to us that we have ſinn'd! for this our Heart is faint.

LESSON XX. *Of Repentance.*

Stand not in an ill Thing. Waſh thy Heart from Sin, that thou may'ſt be ſav'd. How long ſhall vain Thoughts lodge with thee? Turn to the Lord with all your Heart: Turn your ſelves from all your Sins. If ye turn not, he will whet his Sword; he hath bent his Bow. Let us ſearch and try our Ways, and turn to the Lord; let us think on our Ways; ſo ſhall we turn our Feet

to

to his Laws; let us judge our ſelves, and ſo ſhall we not be judged. We will ſin no more; we will pray and turn to the Lord.

Of the DUTY *we owe to Ourſelves.*

LESS. XXI. *Of Humility, Meekneſs,* &c.

Be not proud: Mind not high Things: Doſt thou ſeek great Things for thy ſelf? I ſay, Seek them not. Be not as the Scribes, who do all their Works to be ſeen of Men, who love the Praiſe of Men more than the Praiſe of God. Pride will bring a Man low. Doſt thou ſee a Man wiſe in his own Thoughts? There is more Hope of a Fool than of him. A proud Look doth the Lord hate. Woe to them that are wiſe in their own Eyes, who boaſt in their own Strength! for why ſhouldſt thou boaſt, or what haſt thou that thou ſhouldſt praiſe thy ſelf? Do not all Things come from God? Are not all Things the Gift of God? When ye ſhall have done all thoſe Things which ye ought to do, ſay it is the Gift of God, and that all Things come from God. The Lord will guide the Meek, and the Meek will he teach his Way. Thus ſaith the Lord, Learn of me; for I am meek in Heart; and ye ſhall find Reſt to your Souls.

LESSON XXII. *Of Amendment of Life.*

If you mend your Ways, I will give you an Heart to know me, and I will ſet mine Eyes on you for good. Make you a new Heart: For why will ye die? Turn your ſelves and live; turn to your God; ceaſe to do ill; learn to do well; let us ceaſe from Sin, that we may live the reſt of our Time to the Will of God.

LES-

LESSON XXIII.

Of Courage and Perſeverance in our Duty.

Cleave to that which is good. Fight the good Fight of Faith; ſtand faſt in the Faith; quit your ſelves like Men; be ſtrong; turn not to the right Hand, or to the left: Think on theſe Things; and ye that are train'd up in the Words of Faith, take heed that ye grow in Grace, that ye bring forth much Fruit, that ye walk in the Light. Keep your ſelves in the Love of God; look to your ſelves, that ye loſe not thoſe Things which you have wrought; let him that thinks he ſtands take heed leſt he fall. We ſhall reap, if we faint not. He that holds out to the End, the ſame ſhall be ſav'd.

LESSON XXIV. *Of a future Judgment.*

The Day of Chriſt is at hand; it is not for you to know the Time. The Day of the Lord will come as a Thief in the Night. God will judge the World; he will judge the Quick and the Dead. The Sea ſhall give up the Dead which are in it; and Death and Hell ſhall give up the Dead which are in them. We ſhall not all ſleep, but we ſhall all be chang'd, at the laſt Trump, when the Dead ſhall be rais'd. All that are in the Grave ſhall come forth. The Dead in Chriſt ſhall riſe firſt; they ſhall be caught up in the Clouds, to meet the Lord in the Air; and he ſhall ſet the Sheep on his right Hand, but the Goats on his left. And there ſhall be no more Death. Take ye heed; watch and pray, for ye know not when the Time is.

Less. XXV. *Of the Rewards of the Righteous.*

All Things work for Good to them that love God. Thou, O God, wilt keep him in Peace, whoſe Mind is ſtaid on thee; thou wilt bleſs him. The Way of the Lord is Strength. Great Peace have they, O Lord, who love thy Law. Who is he that will harm you, if ye do that which is good? If thou wilt keep the Law of the Lord thy God, and walk in his Ways, the Lord ſhall bleſs all the Work of thine Hands; the Lord ſhall guide thee, and his Light ſhall ſhine on thy Face. Mark the good Man; for the End of that Man is Peace, he ſhall pray to God, and he ſhall ſee his Face with Joy. They that love the Lord ſhall be as the Sun; they ſhall ſhine forth as the Sun in his Might. Now we know but in part; but then ſhall we know as we are known. God ſhall wipe all Tears from our Eyes, and there ſhall be no more Death. All Things ſhall be made new. Eye hath not ſeen, nor Ear heard, the Things that God hath done for them that love him. There is laid up for thoſe that have kept the Faith, that have fought the good Fight, a Crown which the Lord the Judge ſhall give to thoſe who die in the Lord.

Less. XXVI. *Of the Puniſhments of the Wicked.*

He that doth ill ſhall eat of the Fruit of his own Way. God ſhall caſt on him, and not ſpare. Men ſhall clap their Hands at him, and ſhall hiſs him out of his Place. He is in great Fear, where no Fear is. He ſhall find no Eaſe nor Reſt. He ſhall fear Day and Night. They

ſhall

ſhall be brought to the Day of Wrath. They ſhall be turn'd to Hell, where the Worm dies not, and the Fire is not quench'd. And in thoſe Days ſhall Men ſeek Death, and they ſhall not find it. Death ſhall flee from them. And the Kings of the Earth, and the great Men, ſhall ſay to the Rocks, Fall on us, and hide us from the Face of Him that ſits on the Throne, and from the Wrath of the Lamb; for the great Day of his Wrath is come, and who can ſtand it? Then thoſe, who are not found in the Book of Life, ſhall be caſt in the Lake of Fire, and they ſhall have no Reſt Day nor Night. Go to now, ye rich Men, who have liv'd by Fraud, weep and howl for the Pain that ſhall come on you; let us lay theſe Things to our Hearts; let us turn to the the Lord our God.

Lesson XXVII. *The Concluſion.*

He that hears my Words, and doth them, is like a wiſe Man which built his Houſe on a Rock; and the Rains fell, and the Floods came, and the Winds blew, and beat on that Houſe, and it fell not; for it was built on a Rock: But he that hears theſe Words of mine, and doth them not, is like a Fool which built his Houſe on the Sands; and the Rains fell, and the Floods came, and the Winds blew, and beat on that Houſe, and it fell; and great was the Fall of it.

Upon Reading the HOLY SCRIPTURE.

LESSON XXVIII. *In Verſe.*

NOW I have learnt thy Word to read,
Teach me, O Lord, to pray,
That from thy Laws, like the loſt Sheep,
I may not err or ſtray.
Then join my Heart to ſuch as chuſe
In thy pure Paths to tread,
And by thy Word, and Grace, and Hand,
To all that's good are led.
With theſe I'll ſing, and bleſs thy Name,
And all my Time will ſpend;
With theſe I hope to live and dwell,
With them my Days to end.
'Tis by thy Grace that I muſt ſee
What's right and fit to do;
For of myſelf I'm weak and blind,
Scarce know what's falſe from true.
Then grant me, Lord, thy Grace, to learn
What in this Word is taught,
That I may do, as well as know,
Thy Will ſo as I ought.
Then by thy Grace, what thou doſt bid,
I'll ſtrive to do the ſame;
Bid what thou wilt, but grant me Grace,
And I will praiſe thy Name.

LESS. XXIX. * *The Application.*

YOU have now learnt that there is a God, who made the World; that he is good and juſt, true and wiſe; that he form'd us in the Womb; and that it is through and in him we live, move, and breathe.

* Wherever the Leſſons in this or the ſubſequent Chapters appear too large for a Child to learn at once, the judicious Inſtructor is deſired to divide them with a Pencil, or the Daſh of a Pen, into leſſer Portions, as he judges moſt proper, and beſt ſuited to the Capacites of thoſe he inſtructs.

You have been ſhewn what a great Love he has for us; that, tho' we err from his Ways, tho' we break thro' our Bounds, and ſtray like loſt Sheep, yet he would not that we ſhould die, but that we might live and be ſaved. You have been told, that to this End he took on him our Form, our Soul, and our Fleſh; that he lived in the World; and that, for our Sins, and for our Sakes, he laid down his Life, went thro' the Pangs of Death, and dy'd on the Croſs.

Shall we not then love him, who ſhew'd ſo great Love to us? Shall we grieve him by our Sins, who has done ſo much for us, who hath ſav'd us from the Wrath to come, who hath bought us with the Price of his own Blood? No; we will ſerve him with our whole Heart, and our Talk ſhall be of all his Works. We will praiſe thee, O God; and the whole Earth ſhall ſing of thy Name. Teach me thy Ways, O Lord, and I will walk in thy Truth: O knit my Heart to thee, that I may fear thy Name.

Thus a good Child will call on God, and thus will he pray. He will hate Sin, and ſtrive to pleaſe God; he will ſerve the Lord with Fear, and give Thanks to the Moſt High. And as this is the Part of a good Child, ſo ſhould it be the Aim of us all. If we hope for Joy and Bliſs in the next State, we muſt ſtrive to ſerve and pleaſe God in this. No Time muſt be loſt; the Night is far ſpent; the Day is at Hand. We know not how ſoon we may die; we are not ſure of one Day, or one Hour; our Life is but a Span, a Flaſh, or a Blaſt; we look briſk and gay, and are gone we know not how. Sad, then, will their Caſe be, who call not on God, who think not on their laſt Change, on their laſt Hour.

Let me then, my good Child, beg of you in time to think on God: to ſeek him while he is to be found, and to call on him while he is near. Then he will love thee, he will bleſs thee, he will guide thee, and keep thee; he will be thy Shield; no Ill ſhall fall out or come nigh thee.

thee. And who then will dare to harm thoſe who love God, and put their Truſt in him?

LESSON XXX.

1.

WHat's right and good,
Now ſhew me, Lord,
And lead me by
Thy Grace and Word.

2.

Thus ſhall I be
A Child of God,
And love and fear
Thy Hand and Rod.

3.

Then ſhall I learn
To bleſs and prize
All thoſe that ſtrive
To make me wiſe.

4.

Give Thanks to thee,
Who ſtill doſt raiſe
Up Men to teach
Us thy juſt Ways.

5.

While thus my Mind
Is bent and mov'd,
I may be ſure
By thee I'm lov'd.

6.

And when I die,
Shall go in Peace
To ſing thy Praiſe
Which ſhall not ceaſe.

7.

O make me one
Of that bleſs'd Train,
And tune my Voice
To that ſweet Strain.

LESS. XXXI. *The Deſcription of a Good Boy.*

THE Boy that is good,
Does mind his Book
And if he can't read, [well,
Will ſtrive for to ſpell.

2.

His School he does love;
And when he is there,
For Play and for Toys,
No Time can he ſpare.

3.

His Mind is full bent
On what he is taught;
He ſits in the School,
As one full of Thought.

4.

Though not as a Mope,
Who quakes out of Fear
The Whip or the Rod
Should fall on his Rear.

5.

But like a good Lad,
Who aims to be wiſe,
He thinks on his Book,
And not on his Toys.

6.
His Mien will be grave:
Yet, if you would know,
He plays with an Air,
When a Dunce dare not ſo.

7.
His Aim is to learn;
His Taſk is his Play;
And when he has learn'd,
He ſmiles and looks gay.

LESSON XXXII.

On a Boy that would not learn his Book.

A FABLE.

THERE was a Boy ſent to School, who could not be taught to ſay A: For Shame! cries one that ſtood by, will you not ſtrive to ſay A? The Boy gapes, and ſtands as one in a Fright, but did not ſo much as aim at the Sound; nor could all the Art of Man at that time make him. One of his Mates at laſt takes him to Taſk. Why, ſays he, don't you ſpeak? It is not ſo hard a Thing ſure to cry A. No, ſays the croſs Knave, it is not ſo hard a Thing to cry A; but if I ſhould cry A once, they would make me cry B too; and that all the World ſhall not make me.

The MORAL.

A Bird that can ſing, and won't ſing, muſt be made to ſing——To ſpare the Rod, in this Caſe, is to ſpoil the Child.——For he that will not learn by fair means muſt be whipp'd; that's plain.

LESSON XXXIII.

The FABLE *of a ſtubborn Boy, in Verſe.*

A Boy, that once to School was ſent,
On Play and Toys was ſo much bent,
That all the Art of Man, they ſay,
Could not once make him ſay great A.
His Friends that ſaw him in theſe Fits,
Cry'd out, For Shame! leave off thy Tricks;
Be not ſo dull; make it thy Play
To learn thy Book: Come, ſay great A.
The Dunce then gap'd, but did no more;
Great A was yet a great Eye-ſore.
The next Boys jog him: Sure, ſay they
'Tis not ſo hard to cry, Great A.

No

No, no; but here's the Caſe, ſays he,
If I cry A, I muſt cry B,
And then go on to C and D.
And that won't do; but ſtill there's Jod
Lurks in the Way, with X, Y, Zod:
And ſo no End I find there'll be,
If I but once learn A, B, C.
But, as Things ſtand, I will not do it,
Tho' ſure I am one Day to rue it.
At this croſs Rate the Dunce went on,
'Till one at length a Means thought on.
A Plant ſays he grows near the Wood,
That will not fail to do him good,
And cure his Fits whilſt in the Bud.
This Plant, adds he, will clear the Sight,
And, with a Touch, make him grow bright;
At Eyes and Noſe 'twill purge the Skull,
And drain off all that makes him dull.

CHAP. II.

Containing Words of Two Syllables, including the General Rules *of* SPELLING, *with the Exceptions thereupon.*

Divided according to the Firſt General Rule *.

Accented † *on the Firſt Syllable.*

A-cid	a-piſh	a-corn	ba-con	bea-ver
a-ny	au-dit	a-gent	bay-liff	bla-zon
a-gue	au-guſt	Ba-by	ba-ſon	bea-con

 beau-ty

* Rule 1. *A Conſonant between two Vowels joins to the latter.*

† *An Accent ſignifies the Raiſing or Lifting up the Voice in one Syllable louder and longer than the reſt; as in the Word* Father, *the Accent lies upon the firſt Syllable. Some Words have more than one Accent, as* còmprehènd; *ſome have three, as* Tràn ſubſtàntiàtion; *but one of them is always pronounced louder and more emphatical than the others.*

beau-ty
boo-by
boo-ty
bra-zen
Ca-pon
ce-dar
cho-ſen
ci-der
cla-ry
cli-mate
cli-ver
clo-ven
clou-dy
cu-rate
clo-ver
cu-bit
Dai-ry
de-cent
dea-con
di-vers
dra-per
du-ty
Ea-gle
ea-ger
ea-ſy
e-ven
e-vil
Fa-mous
fe-male
fa-vour
fe-ver
fi-nite
free-dom
fri-day
fro-ward
fro-zen
fru-gal
fu-ry
fu-ture
Glo-ry
gra-ver
gra-vy
gree-dy
grie-vance
grie-vous
gro-cer
Hai-ry
hai-nous
ha-zel
he-ro
hoa-ry
ho-ly
ho-mer
hu-man
I-dol
ja-cob
i-ron
ju-lep
ju-ry
La-bour
la-den
la-dy
la-ver
la-zy
lei-ſure
li-bel
li-cence
lo-cuſt
loi-ter
Ma-ny
ma-ſon
mi-ry
mo-tive
mu-ſick
Na-ked
na-tive
na-vel
na-ture
na-vy
nee-dy
neu-ter
no-tice
noi-ſome
nu-ſance
O-dour
o-men
o-val
o-ver
Pa-per
pa-rent
pea-cock
pee-viſh
pi-lot
pi-per
pi-rate
plu-ral
poi-ſon
po-ſy
pre-cept
pri-vate
pru-dence
Qua-ker
qua-ver
que-ry
Ra-ven
rai-ſins
ra-zor
rai-ment
rea-ſon
re-tail
ro-man
ru-by
ru-led
ru-mour
ru-ral
Sa-tan
ſa-tyr
ſa-vour
ſcra-per
ſea-ſon
ſe-cret
ſi-lence
ſo-ber
ſpee-dy
ſti-pend
ſpi-der
ſto-ry
Ta-per
thou-ſand
tay-lor
ti-dings
ti-tle

to-tal	tu-tor	vi-per	wa-ter
tray-tor	tu-lip	vo-cal	wea-ry
trea-ſon	ty-rant	u-rine	wee-ſel
trea-tiſe	U-ſage	u-nit	Ze-nith
tu-mour	va-cant	Wa-fer	zea-lous
tu-mult	va-pour	wea-pon	

Accented on the Second Syllable.

A-baſe	be-queath	de-pend	re-form
a-bide	be-ſeech	de-ride	re-fund
a-bove	be-ſides	de-ſerve	re-gard
a-bout	be-take	de-ſign	re-ject
a-gain	be-times	de-tain	re-late
a-gainſt	be wail	de-ſire	re-lent
a-larm	be-witch	de-viſe	re-main
a-mend	be-yond	de-vote	re-miſs
a-miſs	Ca-bal	di-geſt	re-morſe
a-mong	ca-reſs	di-rect	re-mote
a-mongſt	ce-ment	di-veſt	re-move
a-muſe	De-baſe	di-vide	re-new
a-noint	de-cay	E-lect	re-nounce
a-venge	de-face	e-nough	re-ſent
a-vert	de-fame	e-rect	re-ſign
a-void	de-ject	e-vent	re-ſerve
Ba-boon	de-gree	Fa-tigue	reſiſt
be-came	de-lay	fo-ment	re-tard
be-cauſe	de-light	fore-warn	re-ſolve
be-fore	de-lude	La-ment	re-vile
be-guile	de-mand	Mature	re-ward
be-half	de-mean	O-bey	Sa-lute
be-hind	de-miſe	Re-buke	ſe-cure
be-lieve	de-nounce	re-cant	ſe-date
be-long	de-ny	re-deem	ſe-duce
be-moan	de-part	re-fer	U-ſurp

Divided according to the ſecond General Rule *.

Accented on the Firſt Syllable.

A-ble	fa-ther	la-dle	Sa-ble
a-cre	fa-thom	lea-ther	ſa-criſt
a-pril	fea-ther	lu-cre	ſcru-ple
a-pron	fee-ble	lu-ſtring	ſe-cret
au-thor	fra-grant	Ma-drid	ſqua-dron
Bri-dle	Ga-ther	ma-trix	ſta-ble
bro-ther	Ha-ſten	ma-tron	ſta-bliſh
Cau-dle	ha-ſty	mi-tre	ſta-ple
cy-pher	ha-tred	Nee-dle	Ta-ble
cow-ſlip	hea-then	nei-ther	ta-bret
cy-preſs	he-brew	no-ble	te-ſter
Dry-ſhod	hy-dra	Oi-ſter	tre-ble
Ea-gle	hy-phen	Pa-tron	tri-fle
ei-ther	I-dle	peo-ple	trea-cle
Fa-ble	i-ſland	Qua-drant	ti-tle
fa-brick	Le-prous	Ra-ther	tro-phy

Accented on the Second Syllable.

A-bridge	a-ſtray	be-troth	de-prave
a-fraid	a-thirſt	be-wray	de-prive
a-freſh	au-ſtere	Ca-ſhier	de-fraud
a-gree	Be-tween	cha-ſtiſe	de-fray
a-broad	be-ſtir	De-cry	de-gree
ag-grieve	be-think	de-clare	de-ſcend
a-ground	be-ſtow	de-cline	de-ſpair
a-ſcend	be-tray	de-cree	de-ſpiſe
			de-ſtroy

* Rule 2. *Two Conſonants proper to begin a Word, whenever they come between two Vowels, muſt join to the latter.*

de-ſtroy	Ma-chine	re-flect	re-ſtore
de-tract	O-blige	re-freſh	re-ſtrain
di-greſs	Pro-claim	re-frain	re-ſponſe
E-clipſe	pro-tract	re-proach	re-treat
e-ſcape	Re-claim	re-proof	re-trieve
e-ſteem	re-cruit	re-prove	Su-preme
e-ſtate	re-dreſs	re-ſpect	

Divided according to the Third General Rule *.

Accented on the Firſt Syllable.

Ab-bot	cof-fee	iſ-ſue	ſal-ly
ab-beſs	cof-fin	Ken-nel	ſtam-mer
ab-bey	com-ment	Lad-der	Tan-ner
ac-cent	cop-per	let-ter	tur-ret
Bag-gage	Dif-fer	lin-net	Vel-lum
bal-lad	dag-ger	Man-ner	veſ-ſel
ban-ner	diz-zy	mag-got	vil-lage
bar-rel	Em-met	Nar-row	vol-ley
bar-row	er-ror	Of-fer	ud-der
bel-ly	Fod-der	Pil-low	ut-ter
bel-low	fur-row	par-rot	Wal-low
bloſ-ſom	Gid-dy	Quar-rel	wil-low
Cab-bage	gib-bet	Ral-ly	win-now
chan-nel	Ham-mer	rub-biſh	war-rant
cher-ry	Jol-ly	Sab-bath	Yel-low

Ab-ſent	an-tick	bap-tiſm	Can-cel
af-ter	ar-dent	bar-ber	can-vaſs
al-mond	Bad-ger	bar-gain	cap-tain
al-tar	bal-ſam	blan-ket	car-caſe
an-guiſh	ban-quet	blun-der	Dam-ſel

dan-ger

* Rule 3. *Two Conſonants not proper to begin a Word muſt be ſeparated.*

dan-ger	har-lot	num-ber	ſhel-ter
doc-tor	hem-lock	nur-ture	ſer-mon
El-bow	In-fant	Or-der	Tat-ler
el-der	Ker-nel	or-gan	tem-peſt
en-gine	ker-ſey	Pam-per	tan-gent
Fac-tor	kid-ney	par-don	tan-kard
fan-cy	Lac-key	par-ſon	Var-let
fir-kin	lim-ber	Quar-ter	vel-vet
Gan-der	Mar-ket	Ran-ter	vir-tue
gar-ter	mem-ber	ren-der	vul-tur
gin-ger	mer-cy	Scan-dal	un-der
Hal-bert	mer-cer	ſcar-let	Wan-ton
hal-ter	Nap-kin	ſel-dom	Yar-mouth
ham-per	Nor-wich	ſtrum-pet	

Accented on the Laſt Syllable.

Ab-hor	af-fect	com-poſe	For-bear
ab-jure	af-firm	con-ceal	for bid
ab-ſolve	al-ledge	con-cern	for-get
ab-ſurd	al-low	con-demn	for-give
ac-cord	Bap-tize	con-form	for-ſake
ac-count	bom-baſt	con-found	Gen-teel
ac-cuſe	buf-foon	con-ſiſt	Huz-za
ac-quaint	Car-bine	con-ſult	Im-barque
ac-quit	col-logue	con-tain	im-bibe
ad-here	com-bine	cor-rect	im-menſe
ad-journ	com-mand	Dif-fuſe	im-part
ad-jure	com-mence	diſ-cern	im-peach
ad-juſt	com-mend	diſ-dain	im poſe
ad-mire	com-mit	diſ-guiſe	im-pure
ad-mit	com-mode	diſ-guſt	in-dulge
ad-vance	com-pare	Em-balm	Main-tain
ad-viſe	com-pel	en-dow	man-kind
af-fair	com-pile	en-joy	Ob-ſerve

of-fend

of-fend	per-vert	ſup-port	Un-done
op-poſe	por-tend	ſup-poſe	un-juſt
op-preſs	Sub-due	ſur-mount	un-lade
Per-form	ſub-ſift	ſur-round	un-looſe
per-fume	ſub-vert	ſin-cere	un-ripe
per-haps	ſuc-ceed	ſuſ-tain	un-taught
per-mit	ſuc-ceſs	Tor-ment	un-wiſe

Divided according to the Fourth General Rule *.

Accented on the Firſt Syllable.

An-chor	chil-dren	irk-ſome	Rab-ble
an-gry	Dark-neſs	judg-ment	Scram-ble
an-them	dan-driff	junc-ture	ſcrib-ble
art-ful	daugh-ter	Laugh-ter	ſhut-tle
Baſh-ful	doc-trine	lob-ſter	ſim-ple
bat tle	dol-phin	lu-ſtring	ſpar-kle
bot-tle	Faith-ful	Mar-ble	ſprin-kle
bol-ſter	far-thing	mar-ſhal	ſun-dry
bub-ble	far-ther	mer-chant	Thim-ble
buck-ler	faith-leſs	mon-ſter	tram-ple
bun-dle	Gold-ſmith	Net-tle	trem-ble
bright-neſs	grap-ple	nib-ble	tum-ble
brim-ſtone	guilt-leſs	nim-ble	twin-kle
Cal-dron	Hack-ney	Or-chard	Um-brage
cam-brick	han-dle	Parch-ment	un-cle
cam-phire	haugh-ty	par-tridge	ur-chin
can-dle	hun-dred	poul-try	Whiſ-tle
cat-tle	hun-gry	pur-chaſe	
child-leſs	In-ſtinct	Quib-ble	

Accented

Rule 4. *Three or more Conſonants between two Vowels, ſo many of them as will begin a Syllable muſt join to the latter.*

Accented on the Laſt Syllable.

Af-fright	Em-brace	in-ſtall
al-though	em-ploy	in-ſtruct
ap-plauſe	en-grave	Ob-ſcene
ap-proach	eſ-chew	ob-ſcure
ap-prove	en-thral	ob-ſtruct
a-ſcribe	ex change	Per-plex
aſ-ſwage	ex-clude	pour-tray
at-tract	ex-plain	Re-ſtrain
Blaſ-pheme	ex-treme	Sub-ſcribe
Com-plain	Forth-with	ſub-tract
com-plete	Im-plead	ſup-plant
con-clude	im-plore	Tran-ſcend
con-front	in-cline	tranſ-fer
con-ſpire	in-cloſe	tranſ-form
con-ſtrain	in-clude	tranſ-greſs
con-tract	in-creaſe	Vouch-ſafe
con-trive	in-croach	un-clean
De-throne	in-flame	un-known
diſ-cloſe	in-ſpect	up-braid
diſ-grace	in-ſpire	

Divided according to the Fifth General Rule *.

Accented on the Firſt Syllable.

Be-or	cri-er	dru-id	Gi-ant	Le-ah
bi-as	cru-el	du-el	gru-el	li-ar
bow-els	cru et	flu-ent	Jo-ab	li-ons
bri-an	De-iſt	fri-ar	Jo-el	Mo-ab
bri-ar	di-al	fu-el	Jo-ah	No-ah
Cli-ent	di-et	fri-er	La-ick	Po-em

po-et

* *Two Vowels not making a Dipthong muſt be ſeparated.*

po-et	Re-al	ſu-et	vi-ol
pi-ous	ri-ot	Tri-umph	voy-age
pro-em	ru-in	tru-ant	Wi-er
pu-ah	Shu-ah	Vi-ands	Zi-a
Qui-et	ſci-ence	vi-al	Zi-on

Words keeping their diſtinct Parts, being Exceptions to the General Rules of Spelling.

I. *Compounds.*

Ale-hoof	four-fold	pot-ſherd
ale-houſe	God-head	prieſt-hood
almſ-deeds	god-ward	palm-tree
Back-ſlide	gold-ſmith	Quick-ſand
bare-foot	Hail-ſtone	Rain-bow
barge-man	hand-maid	Sack-cloth
Down-ward	Kinſ-folk	ſhew-bread
Earth-quake	Land-lord	ſhip-board
eaſt-ward	Mid-night	Wel-come
end-leſs	mid-wife	witch-craft
Faith-ful	Out-caſt	wrong-ful
foot-man	Plow-ſhare	Youth-ful

II. *Derivatives.*

Ail-ment	cheap-er	Kind-neſs	talk-ing
act-ed	child-iſh	Learn-ed	teach-er
aim-eth	chew-ed	learn-ing	teach-eſt
air-ing	churl-iſh	Own-er	teach-ing
apt-ly	curſt-ly	Poor-er	thick-eſt
apt-neſs	Dawn-ing	Quick-er	Walk-ing
Bad-ly	duſk-iſh	Stout-eſt	warm-eſt
be-ing	hard-er	ſlay-er	wide-neſs
blithe-ly	help-leſs	ſwift-ly	wrap-per
Chaſte-ly	high-ly	Tall-eſt	Year-ly

Words in which a ſingle Conſonant between Two Vowels ſounds double.

Accented on the Firſt Syllable.

Spelt.	*Pronounced.*	*Spelt.*	*Pronounced.*
Ba-niſh	Ban-iſh	Mo-ral	Mor-al
ble-miſh	blem-iſh	Nou-riſh	Nour iſh
Ca-mel	Cam-el	O-range	Or-ange
ca-rol	car-ol	Pa-lace	Pal-ace
cla-ret	clar-et	pa-tent	pat-ent
Da-mage	Dam-age	pa-riſh	par-iſh
do-zen	doz-en	pre-face	pref-ace
dra-gon	drag-on	pre-late	prel-ate
Fe-lon	Fel-on	pu-niſh	pun-iſh
fi-niſh	fin-iſh	Ra-pid	Rap-id
flou-riſh	flour-iſh	re-lick	rel-ick
Ha-bit	Hab-it	re-liſh	rel-iſh
he-rald	her-ald	Se-nate	Sen-ate
ho-nour	hon-our	ſha-dow	ſhad-ow
Jea-lous	Jeal-ous	ſi-new	ſin-ew
I-mage	Im-age	ſo-lid	ſol-id
Le-mon	Lem-on	Ta-lent	Tal-ent
li-mit	lim-it	te-nant	ten-ant
li-nage	lin-age	tri-bute	trib-ute
li-nen	lin-en	Va-niſh	Van-iſh
Ma-nage	Man-age	vo-lume	vol-ume
me-lon	mel-on	Wi-dow	Wid-ow
mi-mick	mim-ick	wi-zard	wiz-ard
mo-del	mod-el	wo-man	wom-an

A Table of Words which in Spelling may be either divided according to the General Rule, or as they are pronounced.*

Accented on the Firſt Syllable.

Spelt.	*Pronounced.*	*Spelt.*	*Pronounced.*
A-ſpect	Aſ-pect	Ju-ſtice	Juſ-tice
Ba-ſket	Baſ-ket	Ma-ſter	Maſ-ter
ba-ſtard	baſ-tard	no-ſtril	noſ-tril
bro-thel	broth-el	O-ſtrich	Oſ-trich
bro-ther	broth-er	Pa-ſtor	Paſ-tor
bu-ſhel	buſh-el	pi-ſtol	piſ-tol
Clu-ſter	Cluſ-ter	pla-ſter	plaſ-ter
cu-ſtard	cuſ-tard	po-plar	pop-lar
cu-ſtom	cuſ-tom	pro-blem	prob-lem
Di-ſtaff	Diſ-taff	pro-ſper	proſ-per
di-ſtant	diſ-tant	pro-ſpect	proſ-pect
di-ſtich	diſ-tich	pro-ſtrate	proſ-trate
Fa-thom	Fath-om	pu-bliſh	pub-liſh
flu-ſter	fluſ-ter	Re-ſcue	Reſ-cue
fru-ſtrate	fruſ-trate	re-ſpite	reſ-pite
Gli-ſter	Gliſ-ter	Si-ſter	Siſ-ter
ge-ſture	geſ-ture	ſy-ſtem	ſyſ-tem
go blet	gob-let	Ve-ſtry	Veſ-try
gri-ſtle	griſ-tle	ve-ſture	veſ-ture
Ho-ſtage	Hoſ-tage	Whi-ſper	Whiſ-per
Ja-ſper	Jaſ-per		

* *In Compliance to the Apprehenſions of Children, it may not be improper ſometimes to divide Words as they are pronounced, it being, for Inſtance, more natural and agreeable to the Pronunciation to divide the Word* Maſter, Maſ-ter, *than* Ma-ſter, *or* Siſ-ter, *than* Si-ſter. *But this I ſubmit to the Diſcretion of the judicious Inſtructor.*

An EXERCISE *not exceeding Words of Two Syllables.*

LESSON I.

SUffer little Children to come unto me, and forbid them not; for of ſuch is the Kingdom of Heaven.

Theſe are the Words of our bleſſed Lord, when little Children were brought by their Parents to be touched by him. He embraced them in his Arms, he laid his Hands upon, and bleſſed them. Such, you ſee, are the Tokens of his divine Love, of his tender Concern, that he not only blames thoſe who would have kept them from him, but commands that they ſhould be brought to him; and, to expreſs his Favour to them, declares, that unleſs they received the Kingdom of Heaven as a little Child, they ſhould not enter therein.

St. *John* wrote many things in Favour of little Children. One of his Chapters begins with an Addreſs to little Children: *Little Children*, ſays he, *theſe Things write I unto you, that ye ſin not*; and, in the thirteenth Verſe of the ſame Chapter, not only directs himſelf to the Fathers and young Men, but to the Darlings of Heaven, little Children. How great is the Love of our Bleſſed Lord, and this holy Man, to little Children! how moving their Words! how tender their Concern!

And can you, my little Child, read theſe Tokens of the Divine Favour, can you learn ſo much of the Bounty of Heaven, and be thoughtleſs and unmoved? Surely you will conclude no Returns can be too great, no Service too hard, for Love like unto this Love, for Favour equal to this Favour.

Offer, therefore, my good Child, the firſt Fruits of thy Life to Heaven; receive the Kingdom of God as a little Child, that thou may'ſt enter therein.

Learn with the Children in the Temple to ſing Praiſes to the Son of *David*; and with the Holy Child *Jeſus* to increaſe in Wiſdom and Stature, and in Favour with God

God and Man. To this end, devote thyſelf to God in Prayer; lift up thy little Hands and Heart to Him, who once offered up himſelf for thee; adore his Goodneſs; be thankful for his Bleſſings; and fail not, Morning, Noon, and Night, to pray humbly upon thy Knees.

As ſoon as ever thou art taught thy Duty, without the leaſt Delay ſet about it. God was well-pleaſed when the Children in the Temple declared the Praiſes of the Son of *David*. He will looſen thy Tongue, and open thy Lips, when early employed in his Service. He will bleſs thy Going-out, and Coming-in: All Things ſhall proſper and ſucceed in thy Hands, and thou wilt not only receive the Bleſſings of this Life, but the Rewards of Glory in the next.

LESSON II*.

MY little Children, come to me,
And learn the Chriſtian A, B, C.
Thus *Jeſus* would his Children bleſs,
And them with heav'nly Sweets careſs.
How good he is! O come and ſee;
Your *Jeſus* calls you to his Knee.
My Little Ones, O come away,
And do not ſpend your Time in Play.
Come, ſee what Learning here does flow;
Let none deſpiſe the Chris-croſs-Row.
Come now, O come, my Children dear,
Come to my Arms, and do not fear;
Your loving *Jeſus* doth you call:
Come now, O come, my Children all,
And I will teach you how to live,
If you to me yourſelves will give.
You muſt the Devil now defy;
You muſt the World and Fleſh deny:
With all your Heart renounce theſe Three,
And my dear Children you ſhall be.

* *From* à Kempis, *recommended by* Robert Nelſon, *Eſq*;

Believe my Goſpel, and be wiſe;
Me always ſet before your Eyes;
And on your Mind now let me draw
The living and Life-giving Law:
In it always be your Delight,
To ponder well both Day and Night;
And Loſs of all the World count Gain,
So that you may but me obtain.

LESSON III.

Of Prayer; how to behave in the Diſcharge of it.

WIth Hands erect, fixt Eyes, and bended Knee,
We muſt addreſs the Holy One in Three:
And when you are employ'd in Acts divine,
Shun Geſtures, aukward, careleſs, and ſupine.
Let not the Eyes in ſearch of Objects roll;
'Tis fooliſh them to feed, and ſtarve the Soul.
With Warmth expreſs the longing Heart's Deſire,
And with your Praiſes join the heav'nly Choir.
Speak not in ſuch a cold, faint, languid Way,
As though 'twere better for to ſleep than pray:
Nor yet ſo ſwiftly move the haſty Tongue,
As if you grudg'd the Time, or thought it long.
To know theſe Things is good; yet 'twill be bad,
Unleſs you do to Knowledge Practice add.

CHAP. III.

Words of Three Syllables.

Accented on the Firſt Syllable.

Ab-di-cate	ab-ſti-nent	a-da-mant
ab-la-tive	ac-ci-dence	ac-tu-ate
a-bra-ham	ac-ci-dent	ad-e-quate
ab-ro-gate	ac-ti-on	ad-ju-tant
ab-ſo-lute	ac-cu-rate	ad-mi-ral

ad-vo-cate

ad-vo-cate
af-flu-ence
af-fa-ble
ag-gra-vate
a-go-ny
al-co-ran
al-der-man
al-ge-bra
a-li-en
al-ma-nack
al-pha-bet
am-baſ-ſy
am-buſh-ment
am-neſ-ty
an-ceſ-tors
an-ci-ent
a-na-gram
a-nar-chy
a-mi-ty
a-ni-mate
an-nu-al
an-ti-dote
ap-pe-tite
a-pho-riſm
ap-po-ſite
a-pri-cock
a-que-duct
a-que-ous
ar-gu-ment
ar-chi-tect
a-ra-bic
a-ra-ble
ar-dent-ly
ar-mo-ry
ar-ro-gant
ar-te-ry
ar-ti-choke
ar-ti-cle
a-va-rice
a-ve-nue
au-di-ble
au-di-ence
au-di-tor
au-gu-ry
auk-ward-ly
Bag-ni-o
bail-a-ble
bal-der-daſh
ba-niſh-ment
ba-ro-net
bar-ba-riſm
bar-ba-rous
bar-ren-neſs
bar-riſ-ter
back-ward-neſs
baſh-ful-ly
baſ-ti-on
bat-te-ry
bat-tle-dore
bat-tle-ment
bat-che-lor
beaſt-li-neſs
beau-ti-fy
be-ne-fit
be-ne-fice
beg-ga-ry
bi-got-ry
bil-ber-ry
blan-diſh-ment
blaſ-phe-my
bla-zon-ry
blun-der-buſs
blun-der-er
boaſt-ing-ly
bo-di-ly
boi-ſte-rous
bor-row-er
bo-ta-ny
bot-tom-leſs
boun-da-ry
boun-te-ous
boun-ti-ful
bra-ve-ry
bre-vi-ty
bri-be-ry
bri-gan-tine
bro-ther-ly
bul-ki-neſs
bul-li-on
bur-den-ſome
bur-gla-ry
bu-ri-al
Ca-bi-net
ca-lum-ny
ca-pi-tal
cal-cu-late
can-dle-ſtick
ca-niſ-ter
ca-no-niſt

can-di-date
cap-ti-ous
cap-ti-vate
car-di-nal
car-pen-ter
car-ri-age
car-ri-er
car-ri-on
ca-ſu-al
ca-ſu-iſt
ca-ta-logue
ca-te-chiſe
ca-te-chiſm
ca-val-ry
ca-ve-at
cau-ti-on
ce-le-brate
cen-tu-ry
cer-tain-ly
cer-ti-fy
cham-ber-lain
cham-pi-on
chan-cel-lor
cha-rac-ter
cha-pi-ter
cha-ri-ot
cha-ri-ty
chear-ful-neſs
chi-val-ry
chi-mi-cal
chi-miſ-try
cho-co-late
cin-na-mon
cir-cu-late
cir-cum-flex
cir-cum-ſpect
cir-cum-ſtance
ci-ti-zen
cla-mor-ous
cla-ri-fy
claſ-ſi-cal
cle-men-cy
co-di-cil
cog-ni-zance
co-lo-ny
col-lo-quy
co-me-dy
co-mi-cal
com-fort-leſs
com-pa-ny
com-pe-tent
com-pli-ment
con-cu-bine
con-fe-rence
con-fi-dence
con-gru-ous
con-ju-gal
con-que-ror
con-ſci-ence
con-ſci-ous
con-ſe-crate
con-ſe-quence
con-ſo-nant
con-ſta-ble
con-ſtan-cy
con-ſti-tute
con-ti-nence
con-tra-ry
con-ver-ſant
co-pi-ous
co-pu-late
cor-di-al
cor-mo-rant
co-ro-ner
cor-po-ral
cor-pu-lent
coſt-li-neſs
cot-ta-ges
co-ve-nant
coun-ſel-lor
coun-te-nance
coun-ter-feit
coun-ter-pane
coun-ter-poiſe
cour-te-ous
cour-te-ſy
craf-ti-neſs
cre-di-ble
cre-di-tor
cri-mi-nal
cri-ti-cal
cro-co-dile
cru-ci-fy
cru-di-ty
cru-el-ty
cu-bi-cal
cu-cum-ber
cul-pa-ble
cul-ti-vate
cu-ri-ous

cu-ri-ous
cu-ſto-dy
Dam-ni-fy
dan-ger-ous
de-cen-cy
de-di-cate
de-i-fy
de-i-ty
de-li-cate
de-ni-zen
de-pre-cate
de-pu-ty
de-ro-gate
de-ſo-late
de-ſpe-rate
de-tri-ment
de-ſti-ny
de-ſti-tute
de-vi-ate
di-a-dem
di-a-lect
di-a-logue
di-a-mond
di-a-per
di-a-ry
dif-fi-cult
dif-fi-dent
dig-ni-ty
di-li-gence
di-li-gent
di-o-ceſs
diſ-ci-pline
diſ-ſi-pate
diſ-ſo-lute
diſ-ſo-nant
do-cu-ment
do-na-tive
dow-a-ger
dra-pe-ry
drow-ſi-neſs
du-bi-ous
dul-ci-mer
dun-ge-on
du-pli-cate
du-ra-ble
Ea-ger-ly
ear-neſt-neſs
e-bo-ny
e-di-fice
e-di-fy
e-du-cate
e-le-gant
e-le-ment
e-le-phant
e-le-vate
e-lo-quence
em-baſ-ſy
em-bry-o
e-me-rod
e-mi-nent
em-pe-ror
em-pha-ſis
em-pti-neſs
e-mu-late
e-ne-my
e-ner-gy
en-ter-prize
e-pi-taph
e-pi-thet
en-ti-ty
en-vi-ous
e-qual-ly
e-qui-page
e-qui-ty
e-ſti-mate
e-vi-dence
ex-cre-ment
ex-e-cute
ex-cel-lent
ex-pi-ate
ex-pli-cate
ex-qui-ſite
ex-ta-ſy
Fa-bu-lous
fac-ti-on
fa-cul-ty
fal-la-cy
fal-ſi-ty
fa-mi ly
fa-mi-liſt
fa-tal-ly
faith-ful-ly
fa-vour-ite
fear-ful-ly
fer-ven-cy
fe-ru-la
feſ-ti-val
fic-ti-on
fil-thi-neſs
fop-pe-ry

fop-pe-ry
for-ge-ry
for-ti-fy
for-ward-neſs
frank-in-cenſe
frau-du-lent
fruc-ti-fy
fu-gi-tive
fu-ne-ral
func-ti-on
fur-ni-ture
fun-da-ment
fu-ri-ous
fur-ri-er
fur-ther-ance
Ga-i-ty
gain-ful-ly
gal-lant-ly
gal-le-ry
gar-den-er
ga-ri-ſon
ge-ne-ral
ge-ne-rate
ge-ne-rous
gen-tle-man
ge-nu-ine
glo-bu-lar
gloo-mi-neſs
glo-ri-ous
glu-ti-nous
glut-to-nous
gor-ge-ous
go-vern-ment
gra-du-ate
gra-ci-ous
graſ-hop-per
gra-ti-tude
gun-pow-der
Hand-ker-chief
hal-li-ards
hand-ſome-ly
hap-pi-ly
hap-pi-neſs
har-bin-ger
har-mo-ny
harp-ſi-chord
head-bo-rough
he-re-ſy
he-re-tick
he-ri-tage
hi-de-ous
hin-der-moſt
hi-ſto-ry
hi-ther-to
ho-li-neſs
ho-mi-cide
ho-mi-ly
hor-ri-ble
huſ-band-ry
hy-po-crite
Ja-ve-lin
i-di-om
i-di-ot
i-dle-neſs
i-dol-ize
i-mi-tate
jeer-ing-ly
jeo-par-dy
im-ple-ment
im-po-tent
im-pre-cate
im-pu-dent
ig-no-rant
in-ci-dent
in-fa-my
in-fan-cy
in-fi-del
in-fi-nite
in-flu-ence
in-ju-ry
in-ner-moſt
in-no-cent
in-ſo-lent
in-ſtant-ly
in-ſti-gate
in-ſti-tute
in-ſtru-ment
in-tel-lect
in-ter-courſe
in-te-reſt
in-ter-val
in-ter-view
in-ti-mate
in-tri-cate
in-vo-cate
i-vo-ry
jo-cu-lar
ju-ſti-fy
Ka-len-dar

La-bour-er
la-by-rinth
la-i-ty
lar-ce-ny
la-ti-tude
la-ven-der
le-ga-cy
le-gi-ble
le-gi-on
le-ni-ty
le-pro-ſy
le-ve-ret
le-vi-ty
lea-che-ry
li-be-ral
li-ber-ty
li-ber-tine
li-o-neſs
lon-gi-tude
lo-ga-rithm
lu-na-tick
lu-ſci-ous
Ma-ce-rate
ma-gi-ſtrate
mag-ni-fy
ma-je-ſty
main-te-nance
ma-ni-feſt
ma-ni-fold
man-ſi-on
ma-nu-al
ma-nu-ſcript
mar-ri-age
ma-ri-ner
mar-ma-let
mar-ti-al
mar-tyr-dom
mar-vel-ous
maſ-cu-line
maſ-ſa-cre
maſ-te-ry
me-di-ate
me-di-cine
me-di-tate
me-li-lot
me-lo-dy
mel-low-neſs
me-mo-ry
men-di-cant
mer-ci-ful
men-ſtru-ous
me-ta-phor
men-ti-on
mer-chan-dize
meſ-ſen-ger
mi-li-tant
mil-li-on
mi-ne-ral
mi-ni-ſter
mi-ſe-ry
mi-ti-gate
mi-ra-cle
mo-de-rate
mo-nu-ment
mol-li-fy
mon-ar-chy
mo-deſ-ty
mor-ti-fy
mo-ti-on
moun-te-bank
mourn-ful-ly
mul-ti-ply
mul-ti-tude
mu-ſi-cal
mu-ti-ny
mu-tu-al
my-ri-ad
my-ſte-ry
Nar-ra-tive
na-ti-on
na-tu-ral
naugh-ti-neſs
na-vi-gate
neg-li-gent
ne-ther-moſt
no-mi-nate
no-ta-ry
no-ti-fy
no-vel-ty
nou-riſh-ment
nu-me-rous
nun-ne-ry
nup-ti-al
nu-tri-ment
Ob-du-rate
ob-ſe-quy
ob-ſo-lete
ob-ſta-cle
ob-ſti-nate
ob-vi-ous

ob-vi-ous
o-ce-an
o-cu-liſt
o-di-ous
of-fi-cer
o-mi-nous
o-ni-ons
o-pe-rate
op-po-ſite
o-pu-lent
o-ra-cle
o-ra-tor
or-na-ment
or-tho-dox
o-ther-wiſe
o-ver-ſight
out-ward-ly
Pa-ci-fy
pa-la-tine
pal-li-ate
pa-pa-cy
pa-ra-diſe
pa-ra-dox
pa-ra-ſite
pa-ra-graph
pa-ral-lel
pa-ra-phraſe
pa-ri-ty
par-ri-cide
par-ti-al
par-ti-cle
paſ-ſi-on
pa-ti-ence
pau-ci-ty
pe-da-gogue
pe-di-gree
pe-li-can
pe-nal-ty
pe-ne-trate
pe-nu-ry
per-ju-ry
per-pe-trate
per-qui-ſite
per-ſe-cute
per-ti-nent
peſ-ti-lence
pe-tu-lant
pi-ge-on
pi-e-ty
pin-na-cle
plen-ti-ful
po-e-try
po-li-cy
po-li-tick
po-pu-lous
pon-de-rous
po-pe-ry
po-pu-lar
por-ti-on
poſ-ſi-ble
po-ſi-tive
po-ten-tate
po-ver-ty
prac-ti-cal
pre-ci-ous
pre-ci-pice
pre-ju-dice
pre-la-cy
pre-ſi-dent
pre-va-lent
pre-vi-ous
pri-mi-tive
prin-ci-pal
prin-ci-ple
pri-ſon-er
pri-vi-lege
pri-vi-ly
pro-ba-ble
pro-bi-ty
pro-di-gal
pro-di-gy
pro-fli-gate
pro-ge-ny
pro-pa-gate
pro-per-ty
pro-phe-cy
pro-ſe-cute
pro-ſe-lyte
pro-ſpe-rous
pro-ſti-tute
pro-teſt-ant
pro-ven-der
pſal-te-ry
pun-ctu-al
pu-niſh-ment
pu-ri-fy
pu-ri-ty
pu-tri-fy
py-ra-mid

Qua-li-fy

Qua-li-fy
qua-li-ty
quan-ti-ty
quar-ter-ly
que-ru-lous
queſ-ti-on
qui-et-neſs
quint-eſ-ſence
quo-ti-ent
Ra-di-ant
ra-di-cal
ra-ri-ty
ra-ven-ous
re-com-pence
rec-ti-fy
re-gi-cide
re-gi-ment
re-gi-on
re-gi-ſter
re-gu-lar
re-me-dy
re-pro-bate
re-qui-em
re-qui-ſite
re-ſi-due
re-tro-grade
re-ve-rend
ri-bal-dry
righ-te-ous
ri-vu-let
roy-al-ty
ru-mi-nate
ru-di-ments
Sa-cra-ment

ſa-cri-fice
ſa-cri-lege
ſa-la-ry
ſa-li-vate
ſanc-ti-fy
ſa-ti-ate
ſa-tis-fy
ſa-vi-our
ſa-vo-ry
ſcor pi-on
ſcrip-tu-ral
ſcru-pu-lous
ſcru-ti-ny
ſcul-li-on
ſe-cre-ſy
ſec-ti-on
ſe-cu-lar
ſe-ni-or
ſen-ſu-al
ſen-ſi-ble
ſen-ſi-tive
ſe-pa-rate
ſe-pul-chre
ſe-ri-ous
ſer-vi-tor
ſer-vi-tude
ſe-ve-ral
ſig-ni-fy
ſi-mi-le
ſin-gu-lar
ſi-ni-ſter
ſi-tu-ate
ſlip-pe-ry
ſo-phi-ſter

ſor-ce-ry
ſol-di-er
ſooth-ſay-er
ſpa-ni-el
ſpe-ci-al
ſpe-ci-fy
ſpec-ta-cle
ſpe-ci-men
ſpu-ri-ous
ſta-ti-on
ſtea-di-neſs
ſtig-ma-tize
ſto-ma-cher
ſtra-ta-gem
ſtraw-ber-ry
ſtre-nu-ous
ſtu-pi-fy
ſtu-di-ous
ſub-ſe-quent
ſub-ſi-dy
ſub-til-ty
ſuc-ceſ-ſor
ſuf-fra-gan
ſum-ma-ry
ſup-pli-ant
ſup-pli-cant
ſur-ro-gate
ſuſ-te-nance
ſy-ca-more
ſy-co-phant
ſyl-lo-giſm
ſym-pa-thy
ſym-pa-thize
ſy-na-gogue

Te-di-ous
tem-pe-rance
tem-po-rize
ten-der-neſs
ten-den-cy
ter-ri-ble
ter-ti-an
teſ-ta-ment
teſ-ti-fy
the-o-ry
ti-tu-lar
to-le-rate
trac-ta-ble
tra-gi-cal
trea-che-rous
trea-ſu-rer
treſ-paſſ-er
tri-ni-ty
tri-vi-al
tur-bu-lent
tur-pen tine
tur-pi-tude
tym-pa-ny
ty-pi-cal
ty-ran-nize
Va-can-cy
va-cu-um
va-ga-bond
va-li-ant
va-ni-ty
va-ri-ance
va-ri-ous
ve-he-ment
ven-di-ble
ve-nom-ous
ve-ne-ry
ve-ni-al
ve-ni-ſon
ver-di-greaſe
ve-ri-fy
ve-ri-ty
ve-te-ran
vic-to-ry
vic-tu-als
vi-gi-lant
vil-lai-ny
vi-li-fy
vin-di-cate
vi-ne-gar
vi-o-late
vi-o-lence
vi-o-lent
vir-gi-nals
vir-tu-ous
vi-ſi-ble
vi-ſi-on
vi-tri-ol
Ul-ti-mate
u-ni-on
u-ni-corn
u-ni-ty
u-ni-verſe
u-ſu-al
u-ſu-ry
u-ſu-rer
ut-ter-ance
Way-fa-ring
wan-der-er
wea-ri-neſs
wick-ed-neſs
wi-dow-er
wi-dow-hood
wil-der-neſs
wo-man-ly
work-man-ſhip
wor-ſhip-ful
wretch-ed-neſs
Yel-low-neſs
yeſ-ter-day
youth-ful-neſs
Zea-louſ-ly

Accented on the Second Syllable.

A-ban-don
a-baſe-ment
ab-hor-rent
a-bridg-ment
ab-o-liſh
ab-or-tive

a-bun-

a-bun-dance
ac-cept-ance
ac-com-plice
ac-com-pliſh
ac-cord-ing
ac-know-ledge
ac-quain-tance
ad-he-rence
ad-vance-ment
ad-van-tage
ad-mo-niſh
ad-ven-ture
ad-vow-ſon
af-fi-ance
a-fore-hand
a-gree-ment
al-low-ance
al-migh-ty
al-rea-dy
a-maze-ment
a-muſe-ment
an-cho-vy
an-noy-ance
a-part-ment
ap-pa-rel
a-po-ſtate
ap-point-ment
ap-pren-tice
arch-dea-con
aſ-ſem-ble
a-ſham-ed
aſ-ſail-ant
aſ-ſign-ment
a-ſto-niſh
a-ſun-der
aſ-ſu-rance
at-ten-tive
at-tain-ment
at-tend-ance
at-tor-ney
a-tone-ment
a-verſe-neſs
au-then-tic
a-void-ance
a-wa-ken
Bal-co-ny
back-ſli-der
back-bi-ter
bal-ſa-mic
bap-tiſ-mal
be-gin-ner
be-got-ten
be-hold-en
be-lov-ed
be-night-ed
be ſieg-er
be-ſpat-ter
be ſpec-kle
be-ſprin-kle
be-to-ken
bom-baſ-tic
bra-va-do
Ca-the-dral
chaſ-ti-ſer
clan-de-ſtine
co-e-qual
co-ha-bit
co-heir-eſs
co-he-rent
com-mand-er
com-mit-ment
com-mit-tee
com-port-ment
con-ceal-er
con-fiſ-cate
con-jec-ture
con-junc-ture
con-ſi-der
con-ſump-tive
con-tem-plate
con-tent-ment
con-ti-nue
con-tri-bute
con-triv-ance
cor-ro-ſive
cor-rupt-neſs
De-can-ter
de-cre-pit
de-co-rum
de-fec-tive
de-fen-ſive
de-fi-ance
de-lin-quent
de-li-ver
de-mand-ant
de-mean-our
de-mo-liſh
de-mon-ſtrate
de-par-ture

de-ſtruc-tive
de-ten-ſive
de-ter-ſive
de-ter-mine
dic-ta-tor
di-mi-niſh
diſ-aſ-ter
diſ-ci-ple
diſ-co-ver
diſ-junc-ture
diſ-fi-gure
diſ-ho-neſt
diſ-ho-nour
diſ-loy-al
diſ-plea-ſure
diſ-qui-et
diſ-ſem-ble
di-ſtinct-ly
diſ-tri-bute
di-vi-ner
di-vorce-ment
di-ur-nal
do-meſ-tic
Ec-cen-tric
e-clip-tic
e-lec-tor
e-lec-tive
e-le-ven
e-lope-ment
em-bar-go
em-broi-der
e-mer-gent
em-ploy-ment
en-a-mel
en-cour-age
en-coun-ter
en-dea-vour
en-large-ment
e-ner-vate
en-fran-chiſe
e-nor-mous
en-ſam-ple
e-ter-nal
en-vi-ron
e-pi-ſtle
e-ſpou-ſals
e-ſta-bliſh
ex-ac-tor
ex-act-ly
ex-a-mine
ex-hi-bit
ex-pli-cit
ex-ter-nal
ex-tin-guiſh
ex-tir-pate
ex-trin-ſic
Fa-na-tic
fan-taſ-tic
for-bid-den
for-bear-ance
for-ſa-ken
for-get-ful
Ga-lo-ches
gen-teel-ly
gi-gan-tic
gra-na-do
Hap-ha-zard
hence-for-ward
hen-heart-ed
he-ro-ic
he-ro-ine
Ja-mai-ca
je-ho-vah
i-de-a
il-lu-ſive
il-luſ-trate
im-bel-liſh
im-bez-zle
im-mo-ral
im-par-lance
im-pli-cit
im-per-fect
im-por-tant
im-poſt-hume
in-car-nate
in-cen-tive
in-chant-ment
in-clo-ſure
in-clu-ſive
in-cul-cate
in-cum-bent
in-dict-ment
in-dul-gence
in-fer-nal
in-form-er
in-ha-bit
in-he-rent
in-he-rit
in-hi-bit
in-qui-ry

in-qui-ry
in-ſi-pid
in-tan-gle
in-ter-nal
in-ter-pret
in-teſ-tate
in-teſ-tine
in-trin-ſic
in-va-lid
in-vei-gle
Le-thar-gic
Mag-ne-tic
ma-jeſ-tic
main-tain-er
ma-lig-nant
ma-ter-nal
ma-ture-ly
me-cha-nic
miſ-car-ry
miſ-chie-vous
miſ-for-tune
miſ-con-ſtrue
miſ-do-ing
miſ-go-vern
miſ-no-mer
miſ-ta-ken
miſ-truſt-ful
more-o-ver
mo-leſt-er
mo-ſa-ic
Noc-tur-nal
no-vem-ber
O-bei-ſance
ob-ſerv-ance
ob-ſerv-ant
ob-tru-der
ob-tuſe-ly
oc-cur-rence
oc-to-ber
of-fend-er
of-fen-ſive
o-lym-pic
op-po-ſer
out-land-iſh
Par-ta-ker
pa-ren-tal
pa-the-tic
per-fec-tive
per-form-er
per-fu-mer
per-miſ-ſive
per-ſua-der
per-ſua-ſive
per-verſe-ly
pla-to-nic
pome-gra-net
por-ten-tous
port-man-teau
por-trai-ture
pre-cen-tor
pre-cep-tor
pre-ciſe-ly
pre-ſump-tive
pre-vent-er
pro-cur-er
pu-iſ-ſant
Re-hearſ-er
re-gard-leſs
re-fu-ſal
re-lin-quiſh
re-main-der
re-mem-ber
re-mon-ſtrance
re-ple-niſh
re-ſem-ble
re-ti-nue
re-ve-nue
Se-du-cer
ſe-date-neſs
ſep-tem-ber
ſe-queſ-ter
ſpec-ta-tor
ſub-miſ-ſive
ſur-vey-or
Tar-pau-lin
teſ-ta-tor
to-bac-co
to-ge-ther
tranſ-pa-rent
tri-bu-nal
tri-um-phal
tri-um-phant
Vice-ge-rent
vin-dic-tive
un-arm-ed
un-bro-ken
un-cal-led
un-cer-tain
un-feign-ed

un-faith-ful	un-god-ly	un-ru-ly
un-come-ly	un-ho-ly	un-ſta-ble
un-co-ver	un-juſt-ly	un-thank-ful
un-e-qual	un-learn-ed	un-time-ly
un-fru-gal	un-mind-ful	u-ten-ſil
un-fruit-ful	un-ſkil-ful	un-wor-thy

Accented on the Laſt Syllable.

Ac-qui-eſce	De-vo-tee	in-ter-cede
af-ter-noon	de-bau-chee	in-ter-cept
a-la-mode	de-bo-nair	in-ter-fere
am-buſ-cade	diſ-al-low	in-ter-lard
ap-per-tain	diſ-an-nul	in-ter-leave
ap-pre-hend	diſ-a-gree	in-ter-line
Bri-ga-dier	diſ-ap-point	in-ter-poſe
buc-ca-neer	diſ-ap-pear	in-ter-ſperſe
Can-no-nade	diſ-ap-prove	in-ter-rupt
can-no-neer	diſ-a-vow	in-ter-vene
cap-a-pee	diſ-be-lieve	in-tro-duce
ca-ra-van	do-mi-neer	Ma-ca-roon
ca-va-lier	En-ter-tain	ma-ga-zine
cir-cum-ciſe	e-pi-cene	mar-mo-ſet
cir-cum-ſpect	e-ver-more	maſ-que-rade
cir-cum-ſcribe	ex-pe-dite	mer-can-tile
cir-cum-vent	Ga-zet-teer	miſ-be-come
com-mo-dore	gra-na-dier	miſ-be-have
com-pre-hend	Hal-ber-dier	miſ-be-lief
com-pro-miſe	here-to-fore	miſ-con-ceive
con-de-ſcend	here-up-on	miſ-ap-ply
cor-re-ſpond	Im-ma-ture	mort-ga-gee
con-tra-dict	im-por-tune	mu-le-tier
con-tro-vert	in-com-plete	muſ-ke-toon
coun-ter-mand	in-cor-rect	Na-za-rene
coun-ter-vail	in-di-rect	Ob-li-gee

o-ver-

o-ver-bear
o-ver-bid
o-ver-bold
o-ver-born
o-ver-caſt
o-ver-charge
o-ver-come
o-ver-drive
o-ver-flow
o-ver-gone
o-ver-grown
o-ver-hear
o-ver-laid
o-ver-look
o-ver-much
o-ver paſt
o-ver-ſeen
o-ver-thrown
Pa-li-ſade
pam-phle-teer
pan-ta-loons
pa-ra-mount
pa-ra-mour
par-me-ſan
paſ-qui-nade
pa-ten-tee
per-ſe-vere
pi-o-neer
Ra-pa-ree
re-col-lect
re-com-mend
re-com-poſe
re-con-cile
re-con-duct
ren-dez-vous
re-fe-ree
re-fu-gee
re-in-force
re-for-made
re-in-ſtate
re-ob-tain
re-pre-hend
re-pa-ree
re-pre-ſent
re-ſo-lute
ri-di-cule
Sca-ra-mouch
ſe-re-nade
ſu-per-add
ſu-per-fine
ſu-per-ſcribe
ſu-per-ſede
ſu-per-vene
ſu-per-viſe
There-up-on
tranſ-ma-rine
tri-par-tite
Vi-o-lin
un-be-lief
un-der-foot
un-der-go
un-der-laid
un-der-mine
un-der-neath
un-der-ſtand
un-der-take
un-ex-pert
un-gen-teel
vo-lun-teer
Where-un-to
where-up-on
Yeſ-ter-night

An EXERCISE *not exceeding Words of* THREE SYLLABLES.

LESSON I.

YOU have now, my good Child, in ſome Meaſure, been taught your Duty; make it therefore your conſtant Care and Endeavour to practiſe it. None will arrive at the glorious State of the Righteous merely for their Knowledge; it is the Practice of Virtue that muſt carry

carry us to Heaven; it is the doing God's Will here that will intitle us to his Favour, and crown us with Glory hereafter.

Learn then, my good Child, to attain this Happineſs; make it thy Endeavour to pleaſe God; ſtrive with all the Faculties of thy Soul to obey his Laws; loſe no Time; Delays are dangerous; we know not what a Day may bring forth: Set about thy Duty with all Speed; thou art now very young; thou haſt not yet contracted many groſs Sins, and thy early Practice will grow into Habit; and ſo thy Life will be eaſy and pleaſant to thee here, and become a Foretaſte of the eternal Happineſs thou ſhalt enjoy hereafter.

LESSON II.

NOW thou, my Child, muſt ſtop at no Degree,
If God and holy Angels thou would'ſt ſee.
Thoſe Meaſures, therefore, thou muſt ſtill purſue,
Which will both forward and direct thy View.
If to this happy State thou would'ſt arrive,
Thou always muſt both watch, and pray, and ſtrive.
Theſe are the Methods to ſubdue thy Vice,
And to become a Fav'rite in God's Eyes.
Then, as from Child to Manhood thou doſt grow,
Increaſe of Grace will on thee ſurely flow.
Wiſdom from God ſhall kindly point thy Ways,
And make thee ſhine with its adorning Rays.
'Twill ſtamp God's Image on thy tender Heart,
And Vigour to thy pious Thoughts impart.
In Godlineſs endeavour to excel,
And with the Lord thou ſhalt for ever dwell.

LESSON III.

Of taking God's Name in vain.

TO mention God no Man hath juſt Pretence,
But to his Honour, or the Truth's Defence.
In common Talk, where Trifles moſt abound,
God, Chriſt, or Lord, ſtrikes Horror with the Sound.
Nor ſhould we dare appeal to Him on High
To gain Belief, or to atteſt a Lye.

Thus

Thus to abuſe that Name if Men preſume,
The third Commandment loudly ſpeaks their Doom.
Yet ſome, alas! in every trivial Cauſe,
To ſtop a Gap in Speech, or for a Pauſe,
To fill the Sentence, at each other Word,
From Mouths unhallow'd, breathe Chriſt, God, or Lord.
Thus Children hear their Parents Oaths repeat;
To them they liſten, think the Sound is great.
And, by Example, learn to do the ſame,
And wickedly profane God's holy Name.
Hence, where ſuch Children meet, a dreadful Thing!
The Streets with Oaths and Imprecations ring.
Good Lord, if e'er ſuch Monſters I come nigh,
From their Infection give me grace to fly.

CHAP. IV.

Words of Four Syllables.

Accented on the Firſt.

Ab-di-ca-ting
ab-ſo-lute-ly
a-ca-de-my
ac-cep-ta-ble
ac-ceſ-ſa-ry
ac-cu-ra-cy
a-cri-mo-ny
al-ter-a-ble
ad-mi-ra-bly
ad-mi-ral-ty
ad-ver-ſa-ry
a-la-ba-ſter
al-le-go-ry
a-li-e-nate
a-mi-a-ble
a-mi-ca-ble
an-ti-qua-ry
ar-bi-tra-ry
ar-ro-gan-cy
Bar-ba-rouſ-ly
boun-ti-ful-ly
Ca-ter-pil-lar
cau-ti-ouſ-ly
ce-re-mo-ny
com-miſ-ſa-ry
com-mo-nal-ty
com-pe-ten-cy
com-pli-ca-ted
con-fi-dent-ly
con-ſe-quent-ly
con-ti-nen-cy
con-tro-ver-ſy
cor-ri-gi-ble
cor-pu-len-cy
co-ve-touſ-neſs
co-ve-touſ-ly
cour-te-ouſ-ly
cu-ri-ouſ-ly
Dan-ger-ouſ-ly
de-li-ca-cy
de-ſpi-ca-bly
dif-fer-ent-ly
dif-fi-cul-ty
dif-fi-dent-ly
di-li-gent-ly

dro-

dro-me-da-ry
du-ti-ful-ly
Ef-fi-ca-cy
e-le-gan-cy
e-le-gant-ly
e-lo-quent-ly
e-vi-dent-ly
ex-cel-len-cy
ex-cel-lent-ly
ex-em-pla-ry
ex-qui-ſite-ly
Fac-ti-ouſ-ly
fe-bru-a-ry
fi-gu-ra-tive
for-mi-da-ble
for-tu-nate-ly
frau-du-lent-ly
Ge-ne-ral-ly
glo-ri-ouſ-ly
gra-ci-ouſ-ly
gra-du-al-ly
He-te-ro-dox
ho-nour-a-ble
ho-nour-a-bly
ho-ſpi-ta-ble
Ig-no-mi-ny
im-po-ten-cy
im-pu-dent-ly
in-fi-nite-ly
in-no-cen-cy
in-ſo-len-cy
in-ti-ma-cy
in-ven-to-ry
La-pi-da-ry
li-be-ral-ly
luſ-ci-ouſ-ly
Ma-gi-ſtra-cy
mar-vel-ouſ-ly
ma-tri-mo-ny
me-lan-cho-ly
me-mo-ra-ble
mer-ce-na-ry
mi-li-ta-ry
mi-ſe-ra-ble
mo-de-rate-ly
mo-na-ſte-ry
mo-ni-to-ry
mo-ti-on-leſs
Na-tu-ral-ly
na-ti-o-nal
na-vi-ga-ble
ne-ceſ-ſa-ry
ne-cro-man-cer
ne-cro-man-cy
no-mi-nal-ly
Ob-ſti-nate-ly
of-fer-to-ry
o-ra-to-ry
Par-ti-al-ly
pa-tri-mo-ny
pen-ſi-o-ner
per-emp-to-ry
plen-te-ouſ-ly
pow-er-ful-ly
pro-miſ-ſo-ry
pur-ga-to-ry
Ra-ti-o-nal
rea-ſon-a-ble
re-frac-to-ry
re-fec-to-ry
re-ſo-lute-ly
righ-te-ouſ-neſs
ruſ-ti-cal-ly
Sa-lu-ta-ry
ſanc-tu-a-ry
ſe-cre-ta-ry
ſe-pa-ra-tiſt
ſe-ve-ral-ly
ſo-ci-a-ble
ſo-li-ta-ry
ſpa-ci-ouſ-ly
ſpu-ri-ouſ-ly
ſum-ma-ri-ly
Ta-ber-na-cle
tem-pe-rate-ly
tem-po-ral-ly
to-le-ra-ble
tur-bu-len-cy
tran-ſi-to-ry
te-ſti-mo-ny
tri-bu-ta-ry
tur-bu-lent-ly
Va-li-ant-ly
va-lu-a-ble
va-ri-a-ble
ve-ge-ta-ble
ve-he-ment-ly
vi-gi-lan-cy
ve-ne-ra-ble
vir-tu-ouſ-ly
vo-lun-ta-ry
Whim-ſi-cal-ly

Accented

Accented on the Second Syllable.

A-bo-mi-nate
ac-ce-le-rate
ac-ceſ-ſi-ble
ac-com-mo-date
a-ci-di-ty
ac-ti-vi-ty
ad-di-ti-on
ad-mi-ni-ſter
ad-miſ-ſi-on
ad-op-ti-on
ad-ver-ten-cy
a-dul-te-rate
af-fec-ti-on
al-le-gi-ance
al-lu-ſi-on
am-baſ-ſa-dor
am-bi-gu-ous
am-bi-ti-on
am-phi-bi-ous
a-na-lo-gy
a-na-ly-ſis
a-na-to-mize
a-na-to-my
an-ge-li-cal
an-ni-hi-late
an-ti-qui-ty
a-po-lo-gy
a-po-ſta-ſy
a-po-ſta-tize
a-po-ca-lyps
a-po-ſto-lic
ap-pel-la-tive
ap-pro-pri-ate
ap-pur-te-nance
ar-bi-tre-ment
ar-ti-cu-late
ar-ti-fi-cer
ar-til-le-ry
aſ-cen-ſi-on
aſ-per-ſi-on
aſ-ſaſ-ſi-nate
a-ſpa-ra-gus
aſ-ſi-du-ous
aſ-ſo-ci-ate
at-ten-ti-on
at-te-nu-ate
a-ver-ſi-on
au-da-ci-ous
au-tho-ri-ty
Bar-ba-ri-an
bar-ba-ri-ty
be-a-ti-tude
be-ha-vi-our
be-ne-fi-cence
be-ne-vo-lence
bi-tu-mi-nous
Ca-la-mi-ty
ca-pa-ci-ous
ca-pa-ci-ty
ca-pi-tu-late
ca-pri-ci-ous
cap-ti-vi-ty
ce-le-ri-ty
ce-leſ-ti-al
cer-ti-fi-cate
ceſ-ſa-ti-on
cha-me-li-on
chi-rur-ge-on
cir-cum-fe-rence
col-la-te-ral
col-la-ti-on
con-di-ti-on
con-ta-gi-on
ci-vi-li-ty
com-miſ-ſi-on
com-mu-ni-cate
De-bi-li-ty
de-ge-ne-rate
de-mo-ni-ac
dex-te-ri-ty
di-rec-ti-on
di-vi-ſi-on
di-mi-nu-tive
di-ver-ſi-on
En-thu-ſi-aſt
e-ſta-bliſh-ed
e-gre-gi-ous
e-la-bo-rate
e-qui-vo-cal
en-dea-vour-ing
ef-fi-ci-ent
ex-hi-la-rate
ex-o-ne-rate
ex-te-nu-ate
Fer-ti-li-ty
fru-ga-li-ty

Gram-ma-ti-cal
Ha-bi-tu-ate
ha-bi-tu-al
har-mo-ni-ous
hu-ma-ni-ty
hu-mi-li-ty
hy-dro-pi-cal
hy-po-cri-ſy
I-den-ti-ty
im-ma-cu-late
in-de-li-ble
in-ef-fa-ble
in-vi-o-late
in-fir-mi-ty
in-te-gri-ty
in-ſtruc-ti-on
Laſ-ci-vi-ous
le-gi-ti-mate
li-ti-gi-ous
Ma-tu-ri-ty
mu-ni-fi-cence
Na-ti-vi-ty
no-to-ri-ous
O-be-di-ent
of-fi-ci-ous
om-ni-ſci-ence
out-ra-gi-ous
ob-ſcu-ri-ty
Pa-the-ti-cal
per-ſpi-cu-ous
pe-cu-li-ar
pro-ge-ni-tor
pro-pi-ti-ous
pro-pri-e-tor
pro-feſ-ſi-on
Re-luc-tan-cy
re-ta-li-ate
re-ver-ſi-on
ri-di-cu-lous
Sa-ga-ci-ty
ſo-bri-e-ty
ſo-ci-e-ty
ſta-bi-li-ty
ſu-ſpi-ci-ous
Tri-en-ni-al
Va-cu-i-ty
ve-ra-ci-ty
ver-mil-li-on
vi-ciſ-ſi-tude
vic-to-ri-ous
vir-gi-ni-ty
vi-va-ci-ty
vo-lup-tu-ous
U-bi-qui-ty
un-righ-te-ous
un-pu-niſh-ed
ux-o-ri-ous

Accented on the Third Syllable.

A-ca-de-mic
ac-ci-den-tal
ac-qui-eſ-cence
a-da-man-tine
af-fi-da-vit
a-gri-cul-ture
a-na-bap-tiſt
al-to-ge-ther
an-te-ce-dent
ap-pre-hen-ſive
ar-bi-tra-tor
a-ro-ma-tic
Be-a-ti-fic
bar-ri-ca-do
baſ-ti-na-do
be-ne-fac-tor
Ca-li-man-co
ca-ro-li-na
cir-cum-ci-ſing
co-ad-ju-tor
com-men-ta-tor
com-pre-hen-ſive
con-de-ſcend-ing
cor-re-ſpon-dent
Dan-de-li-on
de-cli-na-tor
di-a-be-tes
diſ-ad-van-tage
diſ-con-ti-nue
diſ-in-he-rit
diſ-in-tan-gle
diſ-reſ-pect-ful
do-cu-men-tal

E-le-

E-le-va-tor
en-ter-tain-ment
e-van-ge-lic
e-ver-laſt-ing
For-ni-ca-tor
Ha-le-lu-jah
ho-ri-zon-tal
how-ſo-e-ver
hy-po-ſta-tic
I-mi-ta-tor
im-ma-ture-ly
in-con-ſi-ſtent
in-cor-rect-ly
in-de-pen-dent
in-diſ-creet-ly
in-of-fen-ſive
in-ſtru-men-tal
in-ter-ceſ-ſor
in-ter-min-gle
in-ter-mix-ture
in-ter-lo-per
in-ter-po-ſing
Le-gi-ſla-tor
le-gi-ſla-tive
Ma-ni-feſ-to
ma-the-ma-tics
me-di-a-tor
me-mo-ran-dum
me-ta-mor-phoſe
miſ-ad-ven-ture
miſ-in-ter-pret
mo-de-ra-tor
Na-vi-ga-tor
no-men-cla-tor
non-ap-pear-ance
non-com-pli-ance
non-con-for-miſt
not-with-ſtand-ing
nu-me-ra-tor
Ob-ſer-va-tor
oc-ci-den-tal
om-ni-pre-ſence
om-ni-pre-ſent
o-pe-ra-tor
op-por-tune-ly
or-na-men-tal
o-ri-en-tal
o-ver-cloud-ed
o-ver-ſha-dow
Pa-li-ſa-do
pa-ne-gy-ric
pe-do-bap-tiſm
pen-ny-roy-al
per-ad-ven-ture
pe-ri-ſtal-tic
phi-lo-ſo-phic
per-ſe-ve-rance
pre-de-ceſ-ſor
pro-cu-ra-tor
pro-lo-cu-tor
Re-pre-ſent-ing
re-gu-la-tor
Sa-cer-do-tal
ſa-la-man-der
ſe-queſ-tra-tor
ſu-do-ri-fic
ſu-per-vi-ſor
ſup-ple-men-tal
The-o-re-tic
Un-ad-vi-ſed
un-be-got-ten
un-con-demn-ed
un-de-fi-led
un-der-ta-ken
un-der-va-lue
u-ni-ver-ſal
When-ſo-e-ver
where-ſo-e-ver
whom-ſo-e-ver
who-ſo-e-ver
what-ſo-e-ver

Accented on the Laſt Syllable.

A-ni-mad-vert
a-ver-du-pois
Ca-ra-bi-neer
E-le-cam-pane
Ga-bi-o-nade
Le-ger-de-main
Miſ-ap-pre-hend
Ne-ver-the-leſs
Re-cog-ni-ſee
re-cog-ni-ſor
ro-do-mon-tade
Su-per-a-bound
ſu-per-in-duce
ſu-per-in-tend
Ul-tra-ma-rine

An EXERCISE *not exceeding Words of Four Syllables.*

Inſtructing Children in the Duty they owe to their Neighbour.

LESSON I.

HAVING, my good Child, inſtructed you in the Duty which you owe to GOD, it will be very ſeaſonable now to lay before you the Duty you owe to your Neighbour. And here you are to underſtand, that by Neighbour is not only meant the Perſon who lives with you in the ſame Street, Pariſh, Town, or Country, but all Mankind: That your Duty is to do all Acts of Kindneſs and Benevolence, to ſhew all that Tenderneſs and Compaſſion as the reſpective Wants and Neceſſities of your Neighbour require. To your Superiors you owe the Duty of Reſpect and Obedience; to your Inferiors, Humility and Condeſcenſion; and to all Mankind, ſuch Acts of Benevolence as may be conducive to the Good of Society, and the mutual Support and Advantage of each other.

But, in particular, I muſt recommend to you the higheſt Reverence and Reſpect for your natural Parents, your Father and Mother. Their Love for your Perſon, and Concern for your Welfare, demand the moſt dutiful Returns, and the moſt grateful Acknowledgments. Let it, therefore, be thy conſtant Endeavour to pleaſe them, to yield to their Advice, to comply with their Ways, and to obſerve their Orders: Take care not to contradict or diſpute their Commands; but, as an obedient and good Child, reverence their Perſons, bear their Reproofs, and ſubmit to their Cenſure.

And, for the Support of Authority, for the Maintenance of Order, Peace, and good Manners, you muſt likewiſe obey your Governors, your ſpiritual Paſtors and Maſters. And here I cannot omit putting you

you particularly in mind of the great Duty which you owe to your Teachers and Inſtructors, I mean your School-maſters and School-miſtreſſes, whoſe peculiar Province it is to form your Manners, and to correct your Vices; for, as your natural Parents were the immediate Inſtruments of bringing you into the World, ſo theſe are of your Attainments and Improvements in it. They rectify your Miſtakes, and, by early Notices of Good and Evil here, diſpoſe you for Heaven and Happineſs hereafter.

Have them, therefore, in very great Eſteem; reverence their Perſons; conſider their Labour, how they muſt add Line upon Line, Precept upon Precept, here a little, and there a little; exerciſing their own Patience, allowing for thy Infirmities, and ever ſtudying thy Temper and Humour. Say then, my good Child, thus to thyſelf: 'That I may reverence their Perſons, 'obſerve their Precepts, and obey their Commands; 'that I may conform to their Advice, bear their Reproofs, and ſubmit to their Corrections; take from 'me, O Lord, all Stubbornneſs, Sourneſs, or Moroſeneſs, all Perverſeneſs, and Fondneſs of my own 'Ways; make me patient, dutiful, and ſubmiſſive; 'let me never diſoblige my Inſtructors, or hearken to 'thoſe who would wickedly teach me to undervalue or 'deſpiſe them: But help me, by thy Grace, to obey 'their Precepts, to conform to their Directions, to 'follow their good Counſel, and therein to obey thy 'holy and bleſſed Will.'

LESSON II.

IN the Exerciſe above, my View has been chiefly to inſtruct you in your Duty to your Superiors, ſuch as your School-maſter, and thoſe that are put in Authority over you. I ſhall now ſhew you the Duty which you owe to your Equals and Inferiors; and here you are to ſuit your Behaviour towards them according as you diſcover the Bent of their Minds to be virtuous or vicious.

Endeavour to ſettle a Friendſhip with thoſe that are well-diſpoſed, and contrive to get them for your Companions and Play-fellows; but be always cautious in converſing with Boys of a moroſe Temper, ill-natur'd, quarrelſome, and given to Lying, or any other vicious Practice; for they will be apt to corrupt thy better Temper, and lead thee into ſeveral Things of bad Conſequence; yet, as you cannot avoid them at all Times, endeavour, what you can, to diſcountenance their Vices by your good Example, by prudent Rebukes, and ſeaſonable Remarks upon the Wickedneſs and ill Effects of their Crimes. But in this you muſt act with a great deal of Warineſs and Diſcretion; for, as you have to do with your Equals, you muſt not do any Thing with a high Hand, or that looks like taking upon you any Power or Authority; offer what you have to ſay in a mild Way, and in ſuch a ſerious Manner, as you may expreſs your Diſlike and Hatred of their Faults, and your Concern for the Evil of which they are in Danger on account of them.

CAUTIONS *and* DIRECTIONS *againſt the Vices incident to Children.*

LESSON III.

HAVING, for the moſt Part, inſtructed you in the Things which you are to do, it will be very proper to ſhew you what you are not to do. For, as there are Duties to be obſerved, ſo there are Vices from which you are to abſtain. Now the Vices, that Children are moſt ſubject to, are Lying, taking GOD's Name in vain, and Stealing.

Lying, and profaning GOD's Name, are Faults which appear very early. Theſe are found in Children almoſt as ſoon as they can ſpeak, and are chiefly owing to the bad Example of their Parents, or others of their own Family.

Conſider then, my good Child, that nothing is hid from GOD; but all Things are naked and open to him: That,

That, however thou may'ſt be able to deceive Man by doubtful Expreſſions, or ſubtle Anſwers, GOD is not mocked, but ſearcheth the very Heart and Reins. Conſider what a vile Creature a Lyar is in the Eyes of every body, what Shame attends the Crime, and what Miſchief and Confuſion it occaſions in the World: Obſerve how ſeldom GOD permits this Sin to be ſucceſsful, how frequently the Lyar's Confidence fails him, his Countenance betrays him, or his Companions reveal the Matter.

Reſolve then, my good Child, to ſpeak the Truth; to diſcourage Falſhood; and to ſuffer any thing, rather than to be tempted to a Sin ſo abominable in the Sight of GOD and Man.

Beware too of getting a Habit of taking GOD's holy Name in vain, or uſing Words reſembling Oaths; for GOD is jealous of his Honour, and will ſeverely puniſh thoſe that trample upon it in this manner.

Forbear all unneceſſary Uſe and Repetition of his ſacred Titles, and growing ſo familiar with them as to forget the Reverence due to them. 'Tis a ſad Thing, my good Child, to think of being accountable hereafter for ſuch a vaſt Number of theſe Sins as ſome People commit thro' mere Habit and wretched Cuſtom, without any Temptation to them, or poſſible Pleaſure or Profit from them.

There is a third Vice which is common in Children, and that is Pilfering and Stealing, which, tho' it may at firſt conſiſt in ſmall Things, is very apt to grow up with them. Take care, therefore, my good Child, that thou art not led into this Sin by the Smallneſs of the Thing which you ſteal; for it is ſtill what GOD has forbidden, and what you have no Right to: And if, thro' thy own Corruption and Temptation of the Devil, thou ſhould'ſt proceed to a Habit of it, conſider, that thou art as ſurely ruined in this World as thou wilt be condemned in the next; for whatever Buſineſs or Profeſſion thou ſhalt be of, thy Succeſs will intirely depend upon the Character of a juſt and honeſt Man.

Of Duty *to* Parents.

LESSON IV.

REſpect to Parents muſt be always paid,
Or they are injur'd, and God diſobey'd.
With Head uncover'd, and with rev'rent Bow,
You muſt expreſs th' Obeiſance which you owe.
You muſt attentive to their Words give Ear,
Do their Commands; what they forbid, forbear.
If your Deſerts do call for Puniſhment,
You muſt ſubmit, and never once reſent.
When no Denial to the Wiſh is found,
The wanton Will does ſet itſelf no Bound,
But wildly ſhoots, juſt as the tender Plant,
Untaught to bow, impatient of Reſtraint.
What Force will bend, what Weight will preſs it down,
When to a ſturdy Tree the Twig is grown?
Great Solomon's Aſſertion claims Regard:
The Child is ruin'd, where the Rod is ſpar'd.

Of Duty *to the* Aged.

LESSON V.

THey, who mock Years, and ſcoff at hoary Hairs,
Should read the Story of Elisha's Bears;
Nor muſt thoſe be the Objects of our Mirth,
Whoſe ill ſhap'd Limbs confeſs no common Birth:
Nor ſhould the Fool's or Madman's Miſery
Excite thy Merriment, but Sympathy:
Thou ſhould'ſt give Thanks, and make God's Mercy
That their unhappy Fate is not thy own. [known,

Of Duty *to the* Poor.

LESSON VI.

IF bleſs'd by Providence, you muſt impart
Kindly Relief to chear the drooping Heart;
'Twill not be loſt; for what you thus beſtow,
(With Rev'rence be it ſpoke!) the Lord doth owe.

Bread,

Bread, on theſe Waters caſt, ſwims not away;
'Tis lent to One who will with Intereſt pay.
Tho' Fortune's low, it muſt not ſtint thy Mind;
According to thy Purſe be good and kind.
Tho' many Rich much larger Gifts beſtow,
And ſwell the Treaſury much more than thou;
Yet 'tis the willing Mind makes Charity:
God loves the Man that giveth chearfully.
See how the needy Widow's Mite prevail'd,
What Honour on her Goodneſs is entail'd!
Go thou, do likewiſe; what thou can'ſt, preſent;
'Tis not the Bulk God views, but the Intent.

Againſt LYING.

LESSON VII.

DARE to be true: Nothing can need a Lye:
The Fault that wants it moſt, grows two thereby.
Then to belye another; that's a Stroke,
By which the Ninth Commandment's ſurely broke.
The true Confeſſor often is excus'd;
But Lyars juſtly are ſeverely us'd.
Their Practice is miſtaken Policy:
The very Truth from them is thought a Lye.

Againſt SONGS *or* BALLADS.

HATE vulgar impious Songs, a wretched Chime,
Where fulſome Nonſenſe jingles into Rhime.
Lewd Jeſts abhor, and impious Repartee;
Theſe Things with Innocence do not agree.
Let ſav'ry Words and modeſt Language tell
Thou art a Child of GOD, and not of Hell.

Crimes for which Children ought to be corrected.

IF it be aſk'd what Faults, what Crimes, demand
A Puniſhment from Parents' dreaded Hand,
Mark well, obſerve, reflect, and take due Care,
The chief are Lying, and Neglect of Prayer,
Omiſſion of your Book, and School Affair;

Taking

Taking God's Name in vain, exceſſive Play,
Envying thoſe whoſe Dreſs appears more gay,
Contemning and purſuing him with Scorn,
Whoſe tatter'd Rags confeſs him more forlorn,
Niceneſs of Palate, and a Tongue profane,
Impertinent, immodeſt, ſaucy, vain.

CHAP. V.

Words of Five Syllables.

Accented on the Firſt.

Ar-bi-tra-ri-ly
De-ro-ga-to-ry
dic-ti-o-na-ry
Fi-gu-ra-tive-ly
He-te-ro-dox-y
Ju-di-ca-to-ry
Mi-ſe-rable-neſs
miſ-ſi-o-na-ry
Ne-ceſ-ſa-ri-ly
Paſ-ſi-o-nate-ly
Ra-ti-o-nal-ly
Spi-ri-tu-al-ly
ſo-ci-a-ble-neſs
Vo-lun-ta-ri-ly

Accented on the Second.

A-bo-mi-na-bly
ab-ſte-mi-ouſ-ly
af-fec-ti-o-nate
am-bi-gu-ouſ-ly
am-bi-ti-ouſ-ly
a-po-the-ca-ry
ar-ti-cu-late-ly
au-then-ti-cal-ly
au-xi-li-a-ry
Ca-no-ni-cal-ly
com-mu-ni-ca-ble
com-mu-ni-ca-tive
con-co-mi-tan-cy
con-fe-de-ra-cy
con-fec-ti-o-ner
con-ſi-de-rate-ly
con-tem-po-ra-ry
con-ti-nu-al-ly
con-tri-bu-ta-ry
con-ve-ni-en-cy
De-fa-ma-to-ry
de-fi-ni-tive-ly
de-li-be-rate-ly
diſ-pen-ſa-to-ry
Em-pha ti-cal-ly
e-qui-vo-cal-ly

e-ſpe-ci-al-ly
ex-pla-na-to-ry
ex-tem-po-ra-ry
ex-tor-ti-o-ner
ex-tra-va-gant-ly
ex-u-be-ran-cy
Fan-taſ-ti-cal-ly
Har-mo-ni-ouſ-ly
he-re-di-ta-ry
Im-me-di-ate-ly
im-mo-de-rate-ly
im-por-tu-nate-ly
in-cen-di-a-ry
in-com-pe-ten-cy
in-con-ti-nen-cy
in-dif-fe-rent-ly
in-e-vi-ta-ble
in-ge-nu-ouſ-ly
in-glo-ri-ouſ-ly
in-i-mi-ta-ble
in-i-mi-ta-bly
in-nu-me-ra-ble
in-ſe-pa-ra-ble
in-ſu-pe-ra-ble
in-tem-pe-rate-ly
in-va-ri-a-bly
in-vi-o-la-bly
in-vo-lun-ta-ry
ir-re-pa-ra-ble
ir-re-ve-rent-ly
ir-re-vo-ca-ble
ju-di-ci-ouſ-ly
La-bo-ri-ouſ-neſs
laſ-ci-vi-ouſ-neſs
le-gi-ti-ma-cy
lu-xu-ri-ouſ-neſs
Mag-ni-fi-cent-ly
ma-jeſ-ti-cal-ly
me-lo-di-ouſ-ly
me-lo-di-ouſ-neſs
mi-ra-cu-louſ-ly
No-to-ri-ouſ-ly
Ob-ſe-qui-ouſ-ly
Par-ti-cu-lar-ly
pe-cu-ni-a-ry
per-fi-di-ouſ-ly
per-fi-di-ouſ-neſs
per-pe-tu-al-ly
po-e-ti-cal-ly
pro-miſ-cu-ouſ-ly
pro-tho-no-ta-ry
pro-ver-bi-al-ly
Ri-di-cu-louſ-ly
re-po-ſi-to-ry
Sig-ni-fi-can-cy
ſub-ſtan-ti-al-ly
ſu-ſpi-ci-ouſ-ly
Te-na-ci-ouſ-ly
U-na-ni-mouſ-ly
un-du-ti-ful-ly
un-du-ti-ful-neſs
un-ne-ceſ-ſa-ry
un-par-don-a-ble
un-par-don-a-bly
un-pro-ſpe-rouſ-ly
un-mea-ſu-ra-ble

un-

un-pro-fi-ta-ble
un-rea-ſo-na-ble
un-rea-ſo-na-bly
un-ſea-ſo-na-ble
un-ſea-ſo-na-bly
un-righ-te-ouſ-neſs
un-ſe-pa-ra-ble
un-ſe-pa-ra-bly

Accented on the Third Syllable.

A-ca-de-mi-cal
ac-ci-den-tal-ly
ac-qui-ſi-ti-on
a-du-la-ti-on
ac-cep-ta-ti-on
ad-mi-ra-ti-on
ad-mo-ni-ti-on
af-fa-bi-li-ty
af-fec-ta-ti-on
al-le-ga-ti-on
al-le-go-ri-cal
am-bi-gu-i-ty
am-mu-ni-ti-on
am-pu-ta-ti-on
a-ni-mo-ſi-ty
an-ni-ver-ſa-ry
an-no-ta-ti-on
ap-pa-ri-ti-on
ap-pel-la-ti-on
aſ-ſi-du-i-ty
a-ſtro-lo-gi-cal
a-ſtro-no-mi-cal
a-va-ri-ci-ous
Be-a-ti-fi-cal
be-ne-dic-ti-on
be-ne-fac-ti-on
be-ne-fi-ci-al
Caſ-ti-ga-ti-on
ce-le-bra-ti-on
ce-re-mo-ni-al
cir-cu-la-ti-on
cir-cum-ci-ſi-on
cir-cum-ſpec-ti-on
co-eſ-ſen-ti-al
com-bi-na-ti-on
com-mi-na-ti-on
com-pre-hen-ſi-ble
com-pre-hen-ſi-on
com-pe-ti-ti-on
con-de-ſcen-ti-on
con-fla-gra-ti-on
con-fu-ta-ti-on
con-gre-ga-ti-on
con-ju-ra-ti-on
con-ſo la-ti-on
con-ſtel-la-ti-on
con-ſter-na-ti-on
con-ſti-tu-ti-on
con-ſul-ta-ti-on
con-tem-pla-ti-on
con-tra-dic-ti-on
con-tri-bu-ti-on
con-tu-ma-ci-ous
con-tu-me-li-ous

con-ver-ſa-ti-on
co-pu-la-ti-on
co-ro-na-ti-on
cor-po-ra-ti-on
De-cla-ra-ti-on
de-cla-ma-ti-on
de-di-ca-ti-on
de-fa-ma-ti-on
de-fi-ni-ti-on
de-mon-ſtra-ti-on
de-po-ſi-ti-on
de-pri-va-ti-on
de-pu-ta-ti-on
de-ri-va-ti-on
de-ſo-la-ti-on
de-ſpe-ra-ti-on
de-va-ſta-ti-on
di-a-bo-li-cal
diſ-o-be-di-ent
diſ-pen-ſa-ti-on
diſ-po-ſi-ti-on
diſ-ſo-lu-ti-on
diſ-tri-bu-ti-on
di-vi-na-ti-on
do-mi-na-ti on
E-du-ca-ti-on
e-mu-la-ti-on
e-pi-de-mi-cal
e-qua-ni-mi-ty
e-ſti-ma-ti-on
ex-com-mu-ni-cate
ex-e-cra-ti-on
ex-e-cu-ti-on
ex-ha-la-ti-on
ex-hi-bi-ti-on
ex-hor-ta-ti-on
ex-pec-ta-ti-on
ex-pe-di-ti-on
ex-pi-ra-ti-on
ex-pla-na-ti-on
ex-po-ſi-ti-on
Fer-men-ta-ti-on
for-ni-ca-ti-on
Ge-ne-ra-ti-on
ge-ne-ro-ſi-ty
Ha-bi-ta-ti-on
he-ſi-ta-ti-on
hoſ-pi-ta-li-ty
hy-po-cri-ti-cal
Il-le-gi-ti-mate
im-be-ci-li-ty
i-mi-ta-ti-on
im-po-ſi-ti-on
in-cli-na-ti-on
in-di-vi-du-al
in-cor-rup-ti-on
in-flam-ma-ti-on
in-qui-ſi-ti-on
in-ſpi-ra-ti-on
in-ſti-tu-ti-on
in-ſur-rec-ti-on
in-ter-ceſ-ſi-on
in-tro-duc-ti-on
in-vi-ta-ti-on
Ju-riſ-dic-ti-on
La-men-ta-ti-on

li-be-

li-be-ra-li-ty
li-mi-ta-ti-on
Mag-na-ni-mi-ty
ma-giſ-te-ri-al
ma-the-ma-ti-cal
me-di-o-cri-ty
me-di-a-ti-on
me-di-ta-ti-on
mi-ni-ſtra-ti-on
miſ-con-ſtruc-ti-on
mo-de-ra-ti-on
mul-ti-pli-ci-ty
mu-ta-bi-li-ty
Na-vi-ga-ti-on
non-con-for-mi-ty
nu-me-ra-ti-on
O-bli-ga-ti-on
ob-ſer-va-ti-on
oc-cu-pa-ti-on
o-do-ri-fe-rous
o-pe-ra-ti-on
op-por-tu-ni-ty
or-di-na-ti-on
o-ſten-ta-ti-on
Par-ti-a-li-ty
per-pen-di-cu-lar
per-pe-tu-i-ty
per-ſe-cu-ti-on
per-ſpi-cu-ity
per-tur-ba-ti-on
pe-ſti-len-ti-al
pre-ſer-va-ti-on
poſ-ſi-bi-li-ty
pre-pa-ra-ti-on
prin-ci-pa-li-ty
pro-cla-ma-ti-on
pro-di-ga-li-ty
pro-hi-bi-ti-on
pro-pa-ga-ti-on
pro-ro-ga-ti-on
pro-vi-den-ti-al
pro-vo-ca-ti on
pub-li-ca-ti-on
pu-ſil-la-ni-mous
pu-tre-fac-ti-on
Re-col-lec-ti-on
re-for-ma-ti-on
re-lax-a-ti-on
re-no-va-ti-on
re-pe-ti-ti-on
re-pre-hen-ſi-on
re-pro-ba-ti-on
re-pu-ta-ti-on
re-ſer-va-ti-on
re-ſo-lu-ti-on
re-ſtau-ra-ti-on
re-ſur-rec-ti-on
re-tri-bu-ti-on
re-ve-la-ti-on
re-ve-ren-ti-al
re-vo-lu-ti-on
Sa-cri-le-gi-ous
ſa-lu-ta-ti-on
ſa-tis-fac-ti-on
ſe-pa-ra-ti-on
ſin-gu-la-ri-ty
ſi-tu-a-ti-on

ſpe-

ſpe-cu-la-ti-on
ſuf-fo-ca-ti-on
ſu-per-fi-ci-al
ſu-per-ſcrip-ti-on
ſu-per-ſti-ti-on
ſup-pli-ca-ti-on
ſup-po-ſi-ti-on
ſur-rep-ti-ti-ous
Teſ-ti-mo-ni-al
to-le-ra-ti-on
tranſ-por-ta-ti-on
tri-bu-la-ti-on
Va-le-dic-ti-on
va-ri-a-ti-on
ve-ge-ta-ti-on
ve-ne-ra-ti-on
vin-di-ca-ti-on
vi-o-la-ti-on
Un-ad-vi-ſed-ly
u-ni-for-mi-ty

Accented on the Fourth.

A-po-ca-lyp-tic
ad-mi-ni-ſtra-tor
Ec-cle-ſi-aſ-tes
en-thu-ſi-aſ-tic
Hi-e-ro-gly-phic
Miſ-ap-pre-hend ing
miſ-re-pre ſent-ing
miſ-un-der-ſtand-ing
Su-per-in-tend-ant
Un-cir-cum-ci-ſed

An EXERCISE, *not exceeding Words of Five Syllables, inſtructing Children in the Duty they owe to Themſelves.*

IN the foregoing Chapter, I have confined myſelf chiefly to the Duties you owe to God, and your Neighbour. It will be proper for me now to ſhew you the Duties which you owe to Yourſelf; for, as there are Duties which we owe to God, and our Neighbour, ſo there are Duties which we owe to Ourſelves. The ſame Authority that enjoins the one, requires and obliges you to diſcharge the other. The Duties therefore we owe to Ourſelves are Temperance, Sobriety, and Chaſtity; and under theſe are contained the Whole of a Man's Conduct.

He then that would rightly diſcharge his Duty to God, and his Neighbour, muſt endeavour to diſcharge the Duty he owes to Himſelf; otherwiſe it is impoſ-

ſible to pleaſe God, impoſſible to diſcharge the Duties of Religion, or to do any Thing acceptable to the Divine Majeſty. God therefore requires of us Temperance, Sobriety, and Chaſtity, not only as they are neceſſary to mortify and ſubdue our vicious Inclinations, but as they are ſubſervient to the moſt glorious Purpoſes, as they fit and diſpoſe us for his Service here, and prepare us for the Enjoyment of Him hereafter.

If therefore we are in earneſt to part with our Sins, to renounce the Devil, the World, and the Fleſh; to get the Maſtery of our ſinful Luſts and Paſſions; we muſt exert all our Faculties, we muſt pray devoutly, and to our Prayers add our own Endeavours; we muſt be chaſte and temperate, vigilant and induſtrious, keep our Bodies in Subjection, and part with any of the Conveniences of Life, rather than forſake the Ways of Righteouſneſs.

CHAP. VI.

Words of Six Syllables.

Accented on the Second Syllable.

Af-fec-ti-o nate-ly
un-con-ſci-o-na-ble
con-ſi-de-ra-ble-neſs
in-to-le-ra-ble-neſs
in-vo-lun-ta-ri-ly
pro-pi-ti a-to-ry
pro-por-ti-o-na-ble
un-cha-ri-ta-ble-neſs
un-par-don-a-ble-neſs
un-pro-fit-a-ble-neſs
un-ne-ceſ-ſa-ri-ly

Accented on the Third Syllable.

Ce-re-mo ni-ouſ-ly
diſ-o-be di-ent-ly
ge-o gra-phi-cal-ly
in-con-ve-ni-ent-ly
in-com-mu-ni-ca-ble
ſa-cri-le-gi-ouſ-ly
con-ſci-en-ti-ouſ-ly
ig-no-mi-ni-ouſ-ly

in-con-ſi-de-ra-ble
ma-gi-ſte-ri-al-ly
me-ri to-ri-ouſ-ly
in-ſuf-fi-ci-ent-ly
ſu-per-ſti-ti-ouſ-ly
ſu-per-ci-li-ouſ-ly
ſu-per-nu-me-ra-ry
hy-per-bo-li-cal-ly

Accented on the Fourth Syllable.

A-bo-mi-na-ti-on
a-ni-mad-ver-ſi-on
ab-bre-vi-a-ti-on
ac-com-mo-da-ti-on
ad-mi-ni-ſtra-ti-on
an-ni-hi-la-ti-on
an-nun-ci-a-ti-on
ar-chi-e-piſ-co-pal
aſ-faſ-ſi-na-ti-on
aſ-ſe-ve-ra-ti-on
aſ-ſo-ci-a-ti-on
Ca-pi-tu-la-ti-on
cir-cum-lo-cu-ti-on
cir-cum-vo-lu-ti-on
com-me-mo-ra-ti-on
com-mu-ni-ca-ti-on
con-ſi-de-ra-ti-on
con-ti-nu-a-ti-on
cor-ro-bo-ra-ti-on
De-li-ne-a-ti-on
de-li-be-ra-ti-on
de-no-mi-na-ti-on
de-ter-mi-na-ti-on
di-la-pi-da-ti-on
diſ-ad-van-ta-ge-ous
diſ-ſi-mu-la-ti-on
Ec-cle-ſi-aſ-ti-cal
e-di-fi-ca-ti-on
e-ja-cu-la ti-on
en-thu-ſi-aſ-ti-cal
e-qui-vo-ca-ti-on
e-ra-di-ca-ti-on
e-va-cu-a-ti-on
e-va-po-ra-ti on
ex-a-mi-na-ti-on
ex-aſ-pe-ra-ti-on
ex-poſ-tu-la-ti-on
ex-te-nu-a-ti-on
Fa-mi-li-a-ri-ty
for-ti-fi-ca-ti-on
fruc-ti-fi-ca-ti-on
Glo-ri-fi-ca-ti-on
gra-ti-fi-ca-ti-on
He-te-ro-ge-ne-ous
hu-mi-li-a-ti-on
I-ma-gi-na-ti-on
im-mu-ta-bi-li-ty
in-com-pre-hen-ſi-ble
in-fa-li-bi-li-ty
in-ter-pre-ta-ti-on
in-ter-ro-ga-ti-on
ir-re-gu-la-ri-ty
ir-re-con-cile-a-ble
Ma-the-ma-ti-ci-an
mo-di-fi-ca-ti-on
mor-ti-fi-ca-ti-on

mul-ti-pli-ca-ti-on
O-be-di-en-ti-al
Pre-deſ-ti-na-ti-on
pro-craſ-ti-na-ti-on
pro-nun-ci-a-ti-on
pro-pi-ti-a-ti-on
pu-ri-fi-ca-ti-on
pu-ſil-la-ni-mi-ty
Qua-li-fi-ca-ti-on
Ra-ti-fi-ca-ti-on
re-com-men-da-ti-on
re-ge-ne-ra-ti-on
re-pre-ſen-ta-ti-on
re-ta-li-a-ti-on
Sanc-ti-fi-ca-ti-on
ſig-ni-fi-ca-ti-on
ſo-lem-ni-za-ti-on
ſpi-ri-tu-a-li-ty
ſu-pe-ri-o-ri-ty
Tranſ-fi-gu-ra-ti-on
Un-cir-cum-ci-ſi-on
u-ni-ver-ſa-li-ty

Words of Seven and Eight Syllables.

An-ti-tri-ni-tá-ri-ans
Co-eſ-ſen-ti-á-li-ty
con-ſub-ſtan-ti-á-ti-on
Diſ-con-ti-nu-á-ti-on
Ex-com-mu-ni-cá-ti-on
ex-tra-ór-di-na-ri-ly
Im-men-ſu-ra-bí li-ty
im-ma-te-ri-á-li-ty
im-pe-ne-tra-bí-li-ty
in-com-páſ-ſi-o-nate-ly
in-di-vi-ſi-bí-li-ty
in-com-pa-ti-bí-li ty
Na-tu-ra-li-zá-ti-on
Ple-ni-po-tén-ti-a-ry
Ra-ti-o-ci-ná-ti-on
ra-ti-o ci-na-bí-li-ty
re-ca-pi-tu-lá-ti-on
re-con-ci-li-á-ti-on
Su-per-e ro-gá-ti-on
Tran-ſub-ſtan-ti-á-ti-on
Va-le-tu-di-ná-ri-an
In-com-pre-hen-ſi bí-li-ty

The CONCLUSION.

Being an Addreſs to Children from the Conſideration of a good Education.

HAVING gone through what I thought neceſſary relating to your Duty to God, your Neighbour, and yourſelf, I ſhall now conclude all I have

have to offer with a proper Inference from the Whole.

If, then, my good Child, the Divine Goodneſs vouchſafes you the Means of Inſtruction, the Benefit of a religious Education, conſider what Return you ſhould make for ſuch an ineſtimable Advantage. How ſhould it raiſe your Devotion, and fill your Heart, as well as Mouth, with daily Praiſes and Thankſgiving unto God! If to receive an early Tincture of Piety and Religion is of ſo great Advantage, ſo conducive to the Glory of God, and your own preſent and future Felicity, how cautious, how watchful, how diligent and circumſpect ſhould you be! how careful to preſerve your Innocence! how induſtrious to avoid the Snares of a wicked World!

The greater Advantages you receive, the greater will be your Obligation; the more Opportunity you have of learning and knowing your Duty, the more ſtrictly will the Practice of it be required at your Hands; for to whomſoever much is given, of him ſhall much be required. That Servant that knew his Lord's Will, but did it not, was beaten with many Stripes; and if, after the Advantages you have of knowing your Duty, you wilfully neglect to practiſe it, or obſtinately perſiſt in a vicious Courſe, how horrible will be your Guilt! how ſevere your Doom! how intolerable your Puniſhment! Happy, infinitely happy, in Compariſon, had it been for you never to have been born, never to have known the Way of Righteouſneſs, than, after you have known it, to turn from the holy Commandments, and wilfully tranſgreſs your Duty.

Better, far better, will it fare with thoſe, who never had the Benefit of Inſtruction, who never had the Means of a virtuous Education, than with ſuch who, under thoſe happy Circumſtances, impiouſly abuſe and pervert it. How wretched, how diſmal, how deplorable, will their Condition be! Horrible will be their Crime, and terrible their Puniſhment. Curſing,

inſtead of Bleſſing, will be their Doom; Miſery, inſtead of Happineſs, will be their Portion; Wrath will be treaſured up againſt the Day of Wrath; Judgment will be pronounced without Mercy; and they will be for ever conſigned over to that diſmal Pit, that burning Lake, prepared for the Devil and his Angels; where there will be nothing but Weeping, Wailing, and Gnaſhing of Teeth; where wicked Men, and damned Souls, will be their Companions; where Devils, and all the Furies of Darkneſs, will be their Tormentors. This, this will be the Condition of thoſe who forget God, who lead a wicked and impenitent Courſe of Life.

And is not this enough to perſuade you, is not this enough to deter you from the Commiſſion of Sin, to engage you in a Courſe of Piety and Religion, and to make you tremble at the Thoughts of a wicked Action? Sure I am, if this be not, I know not what is: For, if the Terrors of the Lord will not reſtrain you, if the Threatnings of extreme Vengeance will not diſſuade you, no Argument nor Conſideration will move or affect you.

But, that I may be wanting in nothing, and that I may diſcharge my Duty by encouraging the Virtuous, as well as by diſcouraging the Vicious, let me add that Recompence, that glorious Recompence, which God, who cannot lye, hath promiſed, and will, agreeably to his holy Purpoſe, beſtow on all thoſe, who, by a patient Continuance in Well-doing, ſeek for Glory, and everlaſting Felicity, that Reward of Inheritance, incorruptible and undefiled, reſerved in Heaven for thoſe, who, by a Perſeverance in their Duty, wait for Glory, Honour, and Immortality.

This, my good Child, will be ſufficient Recompence for all your Endeavours, for all the Pains and Difficulties you run through, or may probably ſtruggle or contend with; when for the Sufferings of a few, very few Years, you ſhall be rewarded with immortal,

Glory,

Glory, dwell with God, and be an eternal Member of that bleſſed Society, who, from their Praiſes and Adorations upon Earth, are tranſlated to the glorious Liberty of the Sons of God, and are now, and will be for ever, glorifying his Name, ſinging Hallelujah to the King of Heaven, and unto the Lamb that ſitteth upon the Throne for ever and ever.

GOD's Judgment upon the Wicked.

From Scripture.

IF thou wilt not hearken unto the Voice of the Lord thy God, to obſerve to do all his Commandments and Statutes, curſed ſhalt thou be when thou comeſt in, and curſed ſhalt thou be when thou goeſt out. The Lord ſhall ſend upon thee Curſing, Vexation, and Rebuke, in all that thou ſetteſt thy Hand unto for to do, becauſe of the Wickedneſs of thy Doings, whereby thou haſt forſaken Him.

Thou ſhalt not proſper in thy Ways; neither ſhall thy Subſtance continue; neither ſhalt thou prolong the Perfection of it upon the Earth.

The Wicked are reſerved for the Day of Deſtruction: They ſhall be turned into Hell, where the Worm dieth not, and the Fire is not quenched.

Then the Unbelieving, the Abominable, and Murderers, and Whoremongers, and Idolaters, and Lyars, and whoſoever is not found written in the Book of Life, ſhall be caſt into the Lake of Fire, where they ſhall be tormented with Fire and Brimſtone; and they have no Reſt Day nor Night; and the Smoke of their Torment aſcendeth up for ever and ever.

Conſider this, ye that forget God, leſt Judgment and Juſtice take hold of you, and there be none to deliver: For it is a fearful Thing to fall into the Hands of the living God.

The glorious Reward of the Righteous.

From Scripture.

THE Righteous ſhall hold on his Way, and be ſtronger and ſtronger; and they that love the Lord ſhall be as the Sun, when he goeth forth in his Might.

The juſt Man walketh in his Integrity; his Children are bleſſed after him: The Generation of the Upright ſhall be bleſſed.

Thou ſhalt make thy Prayer unto Him, and He ſhall hear thee; thou ſhalt alſo decree a Thing, and it ſhall be eſtabliſhed unto thee; and the Light ſhall ſhine upon thy Ways.

Bleſſed ſhalt thou be when thou comeſt in, and bleſſed ſhalt thou be when thou goeſt out; for the Righteous ſhall ſhine forth as the Sun in the Kingdom of their Father; and they that be wiſe ſhall ſhine as the Brightneſs of the Firmament; and they that turn many unto Righteouſneſs, as the Stars for ever and ever.

CHAP. VII.

Scripture Proper Names, &c.

Of One Syllable.

Bel	Gad	Kiſh	Shur
Buz	Gath	Kore	Ur
Cain	Ham	Paul	Uz
Coz	Heth	Ram	Ziph
Cuſh	Jah	Ruth	Zug
Dan	Jude	Saul	Zuph
Eve	Job	Shem	Zur

Of

Of Two Syllables.

Accented on the First Syllable.

A-bel
A-dam
A-gar
A-gur
A-hab
A-haz
A-mos
A-nah
A-ram
A-ſa
A-ſaph
Ab-dī
Ab-ner
Ach-bor
Ach-zib
Ach-ſa
A-chiſh
Ad-na
Ak-kub
Al-pha
Al-lon
Am-mon
Am-ram
Am-non
An-nas
Ar-bah
Ar-don
Ar-non
Ar-ra
Aſh-ban
Aſh-dod
Aſh-na
Aſh-bel
Aſ-ſur
A-vims
A-vites
Ba-bel
Ba-lak
Ba-ni
Ba-ruch
Ba-ſhan
Be-dad
Be-dan
Be-la
Be-cher
Be-red
Be-zer
Beth-el
Beth-ſhan
Beth-zur
Big-vai
Bil-dad
Bil-ham
Bil-ſhan
Bil-hah
Boz-rah
Buk-ki
Ca-leb
Ca-deſh
Ca-ſtor
Cal-cal
Car-mel
Car-mi
Ce-phas
Che-bar
Che-rub
Che-ran
Che-tim
Co-rah
Cor-ban
Coz-bi
Cu-ſhan
Cy-prus
Da-ra
Da-vid
Dan-ites
Da-gon
De-bir
De-dan
De-mas
Del-phos
Di-nah
Di-ſhan
Dor-cas
Do-than
Du-ma
E-bal
E-ber
E-dom
E-don
E-li
E-lah
E-ſau
E-noch
E-phron
E-lam
E-ker
Eg-lon
En-dor
Eſ-col
Eſh-ban
Ez-ra
Ga-lal
Ga-za
Ga-zites
Ge-bar
Ge-ber
Ge-der
Ge-zer
Ger-ſhom
Gil-gal
Go-lam
Go-mer
Go-than
Go-zan
Ha-dad
Ha-mul
Ha-ran
Ha-rum
Ha-la

Ha-bor
Ha-ra
Ha-nan
Ha-gar
Ha-mor
Ha-zor
Ha-riph
Ha-man
Ha-lach
Ha-noch
Hag-gith
Ham-mon
Hat-tuſh
He-ber
He-bron
He-lez
He-lah
He-pher
He-reſh
Her-mon
Heſh-bon
Hez-ron
Hi-len
Hi-ram
Hi-vite
Him-mon
Hit-tite
Ho-dyſh
Ho-man
Ho-ri
Hor-ites
Ho-reb
Hor-mah
Hu-ri

Hup-pim
Hyſ-ſop
Ja-bal
Ja-cob
Ja-ſon
Ja-van
Ja-pheth
Ja-ker
Ja-da
Ja-bez
Ja-rib
Ja-min
Ja-chan
Ja-kim
Ja-zer
Jan-nes
Id-baſh
Je-rod
Je-tur
Je-hu
Je-ſus
Jeſ-ſe
Im-mer
Im-nah
Im-rah
Im-ri
Jo-bab
Jo-tham
Jo-am
Jo-ſeph
Jo-kim
Jop-pa
Jor-dan
Jok-tan

Jok-ſham
Iſh-bach
Iſh-mah
Iſh-bath
Iſh-pan
Ith-ram
Ju-bal
Iz-har
Ke-dar
Ke-diſh
Ke-nath
Ke-nan
Ke-naz
Ke-nites
Kit-tim
Ko-hath
La-ban
La-chiſh
La-mech
Le-vi
Lib-nah
Lib-ni
Lik-ki
Lo-tan
Lyd-da
Ma-gor
Ma-chir
Ma-hath
Ma-ſhal
Mam-re
Man-na
Mar-tha
Mar-than
Mat-thew

Mal-cham
Ma-luch
Me-ſhech
Me-ſha
Me-lech
Me-red
Mi-cha
Mi-ſham
Mig-dol
Mil-cha
Mich-mas
Mir-ma
Mib-ſam
Mib-zar
Miſh-ma
Mo-lech
Mo-lid
Mo-ſes
Mo-za
Na-bal
Na-dab
Na-chor
Na-hor
Na-than
Na-both
Ne-cho
Ne-bo
Ne-bat
Nim-rod
Ni-ſan
O-bed
O-mer
O-nan
Om-ri

O-phir

O-phir	Ra-chel	Sal-mon	She-chem
O-phrah	Ra-hab	Sam-ſon	Shim-ri
O-reb	Ra-moth	Sar-dine	Shim-ron
Pe-ka	Rab-ba	Sar-dis	Shim-rah
Pe-leg	Rab-bi	Sha-mer	Sho-bal
Pe-reſh	Ram-ma	Sha-ron	Smyr-na
Per-ſis	Re-chab	Shal-lum	Shu-hite
Pha-rez	Re-chah	Sha-drach	Ta-bor
Phe-be	Re-hob	Sha-phra	Ta-mar
Phi-col	Re-kem	Sham-nah	Tar-ſus
Piſ-gah	Re-zin	Sha-phet	Tar-ſhiſh
Pon-tus	Reu-ben	She-ber	Tim-na
Pu-hites	Rim-mon	She-ba	Tiſh-bite
Pi-late	Sa-lem	She-va	To-phet

Of Three Syllables.

Accented on the Firſt Syllable.

A-bi-da	Cle-o-phas	En-ge-di
A-bra-ham	Clau-di-us	En-ro-gel
A-bi-gail	Chry-ſo-lyte	Ez-ra-hite
A-mo-rite	Da-ni-el	Ga-da-rens
A-ma-lek	Da-ma-ris	Ga-li-lee
A-qui-la	Da-li-lah	Ga-bri-el
Ab-ſa-lom	De-bo-rah	Gab-ba-tha
An-ti-och	Di-dy-mus	Gi-be-a
Ba-by-lon	Din-ha-bah	Gi-be-on
Bar-ſa-bas	E-dom-ites	Gi-le-ad
Bar-na-bas	E-ly-mas	Gil-bo-a
Bdel-li-um	E-la-mites	Gol-go-tha
Ben-ja-min	E-phe-ſus	Gir-ga-ſhite
Beth-le-hem	E-pa-phras	Ha-ga-rite
Cai-a-phas	Ek-ron-ites	Je-bu-ſite

Je-

Je-ri-cho
Je-ze-bel
Jo-na-dab
Jo-na-than
Jo-ſa-phat
Jo-ſhu-a
Iſ-ra-el
Iſh-ma-el
Iſh-mel-ite
Le-ba-non
Ly-ſi-as
Ma-no-ah
Me-ta-nah
Mag-da-len
Me-ro-dach
Me-ſho-bab
Mi-di-an
Mi-ri-am
Miz-ra-im
Me-lo-dah
Na-za-rite
Naph-ta-li
Ne-the-nims
Ni-ne-veh
Ni-ne-vites
Pa-tri-arch
Pa-le-ſtine
Pe-nu-el
Pe-ri-ſites
Par-thi-ans
Per-ſi-a
Pha-nu-el
Phi-ne-as
Po-ti-phar
Pen-te-coſt
Pon-ti-us
Por-ci-us
Pro-cho-rus
Preſ-by-ter
Ra-ma-lite
Re-ho-both
Sa-mu-el
Si-me-on
So-dom-ites
So-lo-mon
Ste-pha-nus
Sy-ri-a
Te-ko-a
Te-man-hite
Te-ra-phim
Ty-ri-a
Ty-chy-cus
Ze-be-dee
Ze-bu-lum
Ze-be-din
Zi-bi-a
Zip-po-rah

Accented on the Second Syllable.

A-bi-a
A-bi-hu
A-bi-ram
A-bi-hud
A-hi-tud
A-hi-moth
A-hi-jah
A-grip-pa
A-po-ſtate
Am-mi-hud
Ar-phax-ad
Ba-rab-bas
Bar-zi-la
Bar-jo-na
Da-maſ-cus
Da-ri-us
Dru-ſil-la
E-li-ab
E-li-as
E-li-hu
E-li-jah
E-li-ſha
Em-ma-us
E-ſai-as
Eu-ni-ce
Eu-phra-tes
Hil-ki-ah
Je-ho-vah
Jo-an-na
Jo-ſi-ah
Ju-de-a
Ma-naſ-ſeh
Mal-chi-a
Mat-thi-as
Meſ-ſi-as
Me-ſhul-lam
Mo-ri-ah
Ni-ca-nor
O-me-ga

O-zi-as San-bal-lat Ter-tul-lus
Priſ-cil-la Sap-phi-ra U-ri-ah
Re-be-kah Syl-va-nus Uz-zi-ah

Of Four Syllables.

Accented on the Second Syllable.

A-bed-ne-go E-li-a-kim Le-vi-ti-cus
A-bi-me-lech E-phe-ſi-ans Ma-ha-na-im
A-bi-a-thar E-van-ge liſt Me-pi-bo-ſheth
A-bi-na-dab E-li-me-lech Me-thu-ſe-lah
A-hi-no-am E-ze-ki-el Mel-chi-ſe-dech
A-cel-da-ma Em-ma-nu-el Me-tro-po-lis
A-bi-ſhu-a Eu-ro-cly-don Ne-a-po-lis
A-dul-lam-ite Ga-la-ti-a Ni-co-po-lis
A-hi-to-phel Ga-ma-li-el Ne-to-phath-ite
A-mi-na-dab Ge-ne-ſa-ret O-ne-ſi mus
A-pol-ly-on Geth-ſe-ma-ne Pam-phy-li-a
An-ti-pa-ter He-ro-di-as Phi-lip-pi-ans
Beth-a-ba-ra Hy-per-bo-le Sen-na-che-rib
Bar-tho-lo-mew I-co-ni-um So-ſi-pa-ter
Beth-u-li-a Je-hoi-a-dah Sa-la-thi-el
Cor-ne-li-us Je-ho-na-dab Sa-ma-ri-a
Ci-li-ci-a Je-ho-ſhu-ah Ti-be-ri-us
Co-loſ-ſi-ans Je-ho-ſha-phat The-o-phi-lus
Ca-per-na-um Je-ho-za-dak Ti-mo-the-us
Cy-re-ni-us Je-hoi-a-kim Ze-lo-phe-had
De-ca-po-lis Je-ru-ſa-lem Ze-rub-ba-bel
De-me-tri-us Il-ly-ri-cum Ze-no-bi-a
Di-o-tre-phes Le-vi-a-than Zi-do-ni-ans

Accented on the Third Syllable.

A-bi-e-zer A-ma-zi-ah A-za-ri-ah
A-do-ni-jah A-ma-ri-ah A-ra-mi-teſs
A-by-le-ne A-na-ni-as Ar-ta-xer-xes
A-ha-zi-ah A-ri-ſtar-chus A-tha-li-ah

Ba-ra-chi-ah	Je-co-ni-ah	Re-ho-bo-am
Bar-ti-me-us	Je-re-mi-ah	Ra-ma-li-ah
Bel-te-ſhaz-zar	Je-ro-bo-am	Shal-ma-ne-zer
Bo-a-ner-ges	Kir-jath-ſe-pher	She-ca-ni-ah
E-li-a-zar	Mat-ta-ni-ah	Thy-a-ti-ra
E-be-ne-zer	Mat-ta-thi-as	Tra-cho-ni-tis
E-li-e-zer	Ne-ca-ri-ah	The-o-do-rus
Ge-da-li-ah	Ne-he-mi-ah	Ze-be-di-ah
Ha-cha-li-jah	Ni-co-de-mus	Ze-de-ki-ah
Hal-le-lu-jah	O-ba-di-ah	Ze-cha-ri-ah
Ha-na-ni-ah	Pi-ha-hi-roth	Ze-pha-ni-ah
He-ze-ki-ah	Pto-le-ma-is	Zu-ri-ſhad-dai

Of Five Syllables.

Accented on the Third Syllable.

A-bel-me-ho-la	Hi-e-ra-po-lis
A-dra-myt-ti-um	Ka-deſh-bar-ne-a
A-ri-ſto-cra-cy	Kir-jath-je-a-rim
A-pol-lo-ni-a	Ki-ri-a-tha-im
Ca-leb-e-phra-tah	Ly-ca-o-ni-a
Di-o-ny-ſi-us	Ma-ce-do-ni-a
E-thi-o-pi-a	Me-tro-po-li-tan
E-vil-me-ro-dach	Ne-bu-za-ra-dan
Ge-de-ra-tha-im	O-ne-ſi-pho-rus
Ha-zar-ha-ti-con	Sa-mo-thra-ci-a
He-li-o-po-lis	Theſ-ſa-lo-ni-ans

Accented on the Fourth Syllable.

A-do-ni-be-zek	La-o-di-ce-a
A-do-ni-ze-dek	Me-ſhe-le-mi-ah
A-ha-ſu-e-rus	Mi-di-a-ni-tiſh
A-ho-li-ba-ma	Ne-bu-chad-nez-zar
A-ri-ma-the-a	Ne-bu-chad-rez-zar
Ec-cle-ſi-a-ſtes	Theſ-ſa-lo-ni-ca
E-pi-cu-re-an	

Of

Of SIX SYLLABLES.

A-bel-beth-má-a-chah
Al-mon-dib-lá-tha-im
Be-ro-dach-bá-la-dan
Cu-ſhan-ri-ſhá-tha-im
Ec-cle-ſi á-ſti-cus
Je-ger-ſa-há-du-tha
Ma-her-ſha-lel-háſh-baſh
Me-ſo-po-tá-mi-a
Zaph-nath-pa á-ne ah

WORDS *of the ſame Sound, but differently ſpelt.*

ACTS *Deeds*
Ax *to hew with*
Ail *Pain*
Ale *Drink*
Air *wherein we breathe*
Heir *to an Eſtate*
Alley *narrow Way*
Ally *Confederate*
All *the Whole*
Awl *a Tool*
Altar *for Sacrifice*
Alter *to change*
Aunt *a Relation*
Ant *a Piſmire*
Arrant *notorious*
Errant *wandering*
Errand *Meſſage*
Aray *Order*
Array *Cloathing*
Aſcent *going up*
Aſſent *Agreement*
Aſſiſtance *Help*
Aſſiſtants *Helpers*
Ay *for ever*
Aye *or yea*
Aloud *a Noiſe*
Allow'd *granted*
Amiſs *wrong*
A Miſs *a Girl*
Augur *a Soothſayer*
Augre *for Carpenters*
Bacon *Hog's Fleſh*
Baken *in an Oven*
Bald *without Hair*
Bawl'd *cry'd out*
Bail *Security*
Bale *of Goods*
Barberry *Fruit*
Barbary *Country*
Bare *naked*
Bear *Beaſt*
Baſe *vile*
Baſe *Viol*
Be *being*
Bee *for Honey*
Beat *with a Stick*
Beet *an Herb*
Beer *to drink*
Bier *for a Corpſe*
Berry *a Fruit*
Bury *the Dead*
Blew *did blow*
Blue *a Colour*
Boar *a Beaſt*
Bore *a Hole*
Boor *a Country Fellow*
Bough *a Branch*
To bow *or bend*
Bread *Corn*
Bred *educated*
Boy *a Lad*
Buoy *of an Anchor*
Buy *or ſell*
By *near*
Bolt *of a Door*
Boult *of a Mill*
Breeches *to wear*
Breaches *broken Places*
Bruit *a Report*
Brute *a Beaſt*
Burrow *for Rabbets*
Borough *Corporation*
Bel *an idol*
Bell *to ring*
To call
A Caul *of a Perriwig*
Catch *to take hold*
Ketch *a ſmall Ship*
Cellar *of Drink*
Seller *of Ware*

Centaury *the Herb*
Century 100 *Years*
Sentry *a Guard*
Choler *Anger*
Collar *for the Neck*
Coat *to put on*
Quote *the Scripture*
Couſin *a Relation*
Cozen *to cheat*
Cygnet *a young Swan*
Siguet *a Seal*
Ciel *a Room*
Seal *a Letter*
Caen *in Normandy*
Cain *the Murderer*
Cane *to walk with*
Cannon *a Gun*
Canon *a Rule*
Capital *chief*
Capitol *a Tower in Rome*
Cenſer *for Incenſe*
Cenſor *Reformer*
Cenſure *Judgment*
Chair *to ſit on*
Chare *a Job of Work*
Clauſe *of a Sentence*
Claws *of a Bird*
Cymbal *an Inſtrument*
Symbol *a Mark*
Dear *coſtly*
Deer *in the Park*
Deceaſe *Death*
Diſeaſe *Sickneſs*
Deſcent *a going down*
Diſſent *diſagree*
Dew *on the Graſs*
Due *Debt*
Dough *for Bread*
Doe *a Female*
Done *finiſhed*
Dun *Colour*
Deign *to vouchſafe*
Dane *of Denmark*
Deep *low in the Earth*
Diep *a Town in France*
Derbe *a City in Aſia*
Derby *in England*
Deſart *a Wilderneſs*
Deſert *to forſake*
Down *Feathers*
Down *a Plain*
Doer *an Actor*
Door *to open*
Dace *a Fiſh*
Days *Time*
Doſt *or doeſt*
Duſt *of the Earth*
Eaſter *a Feſtival*
Eſther *Queen*
Eaſt *Wind*
Yeaſt *or Barm*
Except *unleſs*
Accept *or take*
Earn *Wages*
Yearn *to compaſſionate*
Eaten *devoured*
Eton *a Town's Name*
Er *the Son of Judah*
Err *to miſtake*
Fane *a Weathercock*
Fain *very willingly*
Feign *counterfeit*
Fair *beautiful*
Fare *Pay for Paſſage*
Flay *the Skin*
Flea *a Vermin*
Flee *to eſcape*
Floor *of a Room*
Flour *of Meal*
Flower *in a Garden*
Francis *a Man*
Frances *a Woman*
Forth *abroad*
Fourth *Number*
Fur *of a Hare Skin*
Fir *Tree*
Faint *weary*
Feint *a falſe March*
Felon *a Criminal*
Fellon *a Whitloe*
Fillip *with the Finger*
Philip *a Man's Name*
Feul *naſty*
Fowl *a Bird*
Form *ſhape*
Fourm *to ſit on*
Flank *or Belly*
Flanque *or Sides of an Army*
Fleam *to let Blood with*
Phlegm *a cold watry Humour*
Fought *did fight*
Fault *or Treſpaſs*
Grater *for Nutmeg*
Greater *larger*
Geſture *Behaviour*
Jeſter *merry Fellow*
Grate *for Coals*
Great *big*
Gray *Colour*
Grey *a Badger*
Hauk *or ſpit*
Hawk *a Bird*
Hair *on the Head*
Hare *to hunt*

Hart *a Buck*
Heart *of a Man*
Heal *to cure*
Heel *of the Foot*
Hear *to hearken*
Here *in this Place*
Higher *above*
Hire *Wages*
Hull *or Huſk*
Hull *a Town's Name*
Him *a Perſon*
Hymn *a divine Song*
Haſh *to mince Meat*
Harſh *cruel*
Hoar *Froſt*
Whore *a lewd Woman*
Hole *Hollowneſs*
Whole *entire*
Hollow *empty*
Hallow *to make holy*
Holy *pious*
Wholly *entirely*
Hoop *for a Tub*
Whoop *to cry out*
I *myſelf*
Eye *to ſee with*
I'll *I will*
Ile *to walk in*
Iſle *an Iſland*
Oil *of Olives*
Imply *to ſignify*
Employ *Work*
In *within*
Inn *for Travellers*
Incite *ſtir up*
Inſight *Skill*
Indict *accuſe*
Indite *a Letter*
Ingenious *witty*
Ingenuous *free*
Kind *loving*
Kine *Cows*
Knave *diſhoneſt*
Nave *of a Cart-wheel*
Knight *by Honour*
Night *the Evening*
Lo *behold*
Low *down*
Lade *the Water*
Laid *placed*
Lain *did lay*
Lane *narrow Paſſage*
Latin *old Roman*
Latten *Tin*
Leaſe *a Demiſe*
Lees *of Wine*
Leper *leprous*
Leaper *that leapeth*
Leſſen *to make leſs*
Leſſon *a Reading*
Leſt *for Fear*
Leaſt *ſmalleſt*
Limb *a Member*
Limn *to paint*
Line *Length*
Loyn *of Veal*
Loſe *to ſuffer Loſs*
Looſe *to let go*
Lower *to let down*
Lour *to frown*
Mail *Armour*
Male *He*
Manner *Cuſtom*
Manor *Lordſhip*
Market *for Traffick*
Mark it *mind it*
Marſh *a watry Ground*
Maſh *Drink*
Mead *a Meadow*
Mede *one of Media*
Mean *of low Value*
Mien *Behaviour*
Meſſage *Buſineſs*
Meſſuage *a Houſe*
Mews *for Hawks*
Muſe *to meditate*
Mite *ſmall Money*
Might *Strength*
Moat *a Ditch*
Mote *in the Sun*
More *in Quantity*
Mower *that mowes*
Naught *bad*
Nought *nothing*
Nay *not*
Neigh *as an Horſe*
Not *denying*
Knot *to untie*
No *to deny*
Know *a Thing*
Oar *of a Boat*
Ore *Metal*
Of *belonging to*
Off *at a Diſtance*
Place *Service*
Plaice *a Fiſh*
Plane *for a Joyner*
Plain *or viſible*
Pall *to cover a Coffin*
Paul *a Man's Name*
Pray *beſeech*
Prey *Booty*
Peal *upon the Bells*
Peel *the Outſide*
Peter *a proper Name*
Petre *Salt*
Pick *to chooſe*
Pique *a Quarrel*
Pint *half a Quart*

Point *a Stop*
Pole *a long Stick*
Poll *of the Head*
Poſy *of Flowers*
Poeſy *Poetry*
Profit *Advantage*
Prophet *an holy Man*
Pail *of Water*
Pale *wan*
Palate *of the Mouth*
Pallet *Bed*
Pain *Grief*
Pane *of Glaſs*
Pair *a Couple*
Pare *off the Rind*
Pear *the Fruit*
Paws *of a Beaſt*
Pauſe *a Stop*
Peace *Quietneſs*
Piece *a Part*
Peer *a Nobleman*
Pier *a Haven*
Pour *down*
Power *or Might*
Red *a Colour*
Read *did read*
Reddiſh *ſomewhat red*
Radiſh *a Root*
Relick *the Remainder*
Relict *a Widow*
Race *to run*
Raſe *to blot out*
Raiſe *to lift up*
Rays *of the Sun*
Rain *from Heaven*
Reign *of a King*
Rap *little Blow*
Wrap *or fold*
Reſt *Sleep*
Wreſt *twiſt*
Rice *Sort of Grain*
Riſe *Advancement*
Scent *or Smell*
Sent *of an Errand*
So *thus*
Sew *with a Needle*
Sow *Seed*
Soar *fly aloft*
Sore *painful*
Swore *did ſwear*
Scene *in a Play*
Seen *with our Eyes*
Sea *main Ocean*
See *with our Eyes*
Son *of a Father*
Sun *in the Firmament*
Stair *or Step*
Stare *with the Eyes*
Tale *a Story*
Tail *of a Bird*
Tares *among the Wheat*
Tears *from the Eyes*
Than *in Compariſon*
Then *at that Time*
The *an Article*
Thee *from thou*
There *in that Place*
Their *of them*
To *the Particle*
Too *alſo*
Two *in Number*
Vain *idle*
Vein *of Blood*
Ware *Goods*
Wear *Clothes*
Were *the Plural of was*
Weak *not ſtrong*
Week *ſeven Days*
Waiſt *the Middle*
Waſte *conſume*
Wait *expect*
Weight *Burden*
Way *Paſſage*
Weigh *in Scales*
Yew *Tree*
Ew *Lamb*

There are ſome Words of the ſame Spelling, but differing in Accent; as

Aúguſt *the Month*
Auguſt *noble*
To cónjure
To conjúre
Déſert *a Wilderneſs*
Deſért *Merit*
Minute *of Time*
Minúte *ſmall*
A Cómpact
Compáct *well put together*

Nouns accented on the Firſt Syllable, and Verbs on the laſt.

Nouns.	*Verbs.*
Abſent	To abſent *one's-ſelf.*
A Collect	To collect
Conduct	To conduct
A Conteſt	To conteſt
A Contract	To contract
Converſe	To converſe
A Convert	To convert
A Deſert *Wilderneſs.*	To deſert
Frequent	To frequent
An Object	To object
A Rebel	To rebel
Record	To record
Refuſe	To refuſe
Torment	To torment
A Tranſport	To tranſport

ABREVIATIONS *of* TITLES.

Mr.	*Maſter.*
Mrs.	*Miſtreſs*
Ld.	*Lord*
Bp.	*Biſhop*
Abp.	*Archbiſhop*
Knt.	*Knight*
Eſq;	*Eſquire*
Gent.	*Gentleman*
Dr.	*Doctor*
D. D. *or* S. T. P.	*Doctor of Divinity*
B. D.	*Batchelor of Divinity*
M. A. *or* A. M.	*Maſter of Arts*
A. B.	*Batchelor of Arts*
M. D.	*Doctor of Phyſick*
LL. D.	*Doctor of Laws*
S. *or* St.	*Saint*
Bart.	*Baronet*
Capt.	*Captain*
Lieut.	*Lieutenant*
Col.	*Colonel*
Lp.	*Lordſhip*
Rt. Hon.	*Right Honourable*
G. R.	George *King*
F. R. S.	*Fellow of the Royal Society*
A. D. *or* An. Dom.	*In the Year of our Lord*
B. V.	*The Bleſſed Virgin*
J H S.	*Jeſus*
B.	*Book*
Fol.	*Folio, a Book of the largeſt Size, alſo a Page*
4to.	*A Quarter of a Sheet*
8vo.	*Octavo, having Eight Leaves to a Sheet*
12mo.	*Duodecimo, a Sheet divided into Twelve Parts*
MS.	*Manuſcript*
MSS.	*Manuſcripts*
N.	*Note*
N. B.	*Note well*
N. S.	*New Style*
O. S.	*Old Style*
Per Ann.	*Yearly*
Per Cent.	*By the Hundred*
i. e.	*That is*
q. d.	*As if he would ſay*
viz.	*To wit*, or *namely*
e. gr.	*For Inſtance, for Example*
p.	*Page*
v.	*Verſe*, or *See*
l.	*Pounds*
s.	*Shillings*
d.	*Pence*
&c.	*And the reſt*, or *and ſo forth*

Of NUMBERS.

One	1	I.	Nineteen	19	XIX.
Two	2	II.	Twenty	20	XX.
Three	3	III.	Thirty	30	XXX.
Four	4	IV.	Forty	40	XL.
Five	5	V.	Fifty	50	L.
Six	6	VI.	Sixty	60	LX.
Seven	7	VII.	Seventy	70	LXX.
Eight	8	VIII.	Eighty	80	LXXX.
Nine	9	IX.	Ninety	90	XC.
Ten	10	X.	One Hundred	100	C.
Eleven	11	XI.	Two Hundred	200	CC.
Twelve	12	XII.	Three Hundred	300	CCC.
Thirteen	13	XIII.	Four Hundred	400	CCCC. *or* CD.
Fourteen	14	XIV.			
Fifteen	15	XV.	Five Hundred	500	D.
Sixteen	16	XVI.	Six Hundred	600	DC.
Seventeen	17	XVII.	Seven Hundred	700	DCC.
Eighteen	18	XVIII	One Thouſand	1000	M.

An ALPHABET *of* COPIES *for* CHILDREN.

Single Lines.

ABſtain from all Appearance of Evil.
Buy the Truth, and ſell it not.
Ceaſe, my Son, to hear the Inſtruction that cauſeth to err.
Do not render Evil for Evil unto any Man.
Even a Child is known by his Doing.
Faithful are the Words of a Friend.
Get Wiſdom, get Underſtanding, and forget it not.
Hear Inſtruction, be wiſe, and refuſe it not.
In the Multitude of Counſellors there is Safety.
Keep thy Heart with all Diligence.
Lying Lips are an Abomination to the Lord.
My Son, if Sinners entice thee, conſent thou not.
Now exhort young Men to be ſober-minded.
Open Rebuke is better than ſecret Hatred.
Poverty and Shame attend thoſe that refuſe Inſtruction.

Queſtions

Queſtions fooliſh and unlearned avoid.
Remember thy Creator in the Days of thy Youth.
Strive not with a Man who has done thee no Wrong.
The Fear of the Lord is the Beginning of Wiſdom.
Unto the Upright there ariſes Light in Darkneſs.
Wiſdom is the principal Thing; therefore get Wiſdom.
Young Men, ſee that you honour the Aged.

Another ALPHABET.

ADVERSITY makes a Man wiſe.
By doing nothing we learn to do ill.
Confeſſion of a Fault makes half Amends.
Do Good, and mind not to whom.
Every Man is a Pilot in a calm Sea.
Flee Pleaſure, and it will follow you.
God, our Parents, and our Maſters, can't be requited.
He that pitieth another remembers himſelf.
If two are away, three may keep Counſel.
Keep thy Heart cloſe, and thy Countenance open.
Life without a Friend is Death with a Witneſs.
Meddle not where thou haſt nothing to do.
No Gains without Pains.
One Ounce of Diſcretion is worth a Pound of Wit.
Pain is forgotten, when Gain follows.
Rely not on another for what you can do yourſelf.
Seek not to be rich, but happy.
There is no Companion like the Penny.
Valour can do little without Diſcretion.
Where there is no Fault, there needs no Pardon.
Xenophon accounted the wiſe Man happy.
Young Men go to Death, but Death goes to old Men.
Zeal in a good Cauſe will merit Applauſe.

DOUBLE LINES *in* VERSE.

APE-like, fond Parents act extremely ill,
While with Embraces, whom they love, they kill.

Brave Deeds, and ſpotleſs Virtue, have
Rewards which ſhall outlive the Grave.

Content is all we aim at with our Store,
And having that, with little, need no more.

Deſpiſe the World, with all its fading Joys;
Compar'd with heav'nly Things, they're trifling Toys.

Example is a living Law, whoſe Sway
Men more than all the written Laws obey.

Fear timely comes before a Fault's begun:
He fears too late, who fears not 'till 'tis done.

Greatneſs, thou gaudy Torment of our Souls,
The wiſe Man's Chain, th' Idolatry of Fools!

He, who bewails, and not forſakes, his Sin,
Confeſſes only what he'll do again.

Immodeſt Words admit of no Defence;
For Want of Decency is Want of Senſe.

Know when to ſpeak, and ſilent when to ſit:
Fools, ſilent, often paſs for Men of Wit.

Life for Delays and Doubts no Time does give;
None ever yet made haſte enough to live.

Mankind one Day ſerene and free appear;
The next they're cloudy, ſullen, and ſevere.

No State or Age of Human Life can be
From the Inſults of bold Affliction free.

Our Reformation never can prevail,
While Precepts govern, and Examples fail.

Patterns of Labour we ſhall never want,
While we behold the ſmall, but painful, Ant.

Quietneſs love; hate all Debate and Strife;
Your Mind inform, and well reform your Life.

Remember Death, think ev'ry Day your laſt;
Lament all Vanities and Follies paſt.

Sorrow and Joy are ne'er diſguis'd by Art;
Our Foreheads ſhew the Secrets of our Heart.

Titles may ſet a Gloſs upon our Name;
But Virtue only is the Life of Fame.

View all the habitable World; how few
Know their own Good, and, knowing it, purſue!

We to ourſelves may all our Wiſhes grant;
For, nothing coveting, we nothing want.

Xantippe brawls, while *Socrates* is ſtill;
Yet ne'er was quiet, tho' ſhe had her Will.

Yeſterday's paſt: To-morrow's none of thine:
To day thy Life to virtuous Acts incline.

Zeal is a Fire, and uſeful in its Kind;
But nothing is more dangerous, if blind.

A COLLECTION *of* SENTENCES *.

ALL Acts of Piety and Virtue are not only delightful for the preſent, but they leave Peace and Contentment behind them; a Peace that no outward Violence can interrupt, or take from us.

Anger is a Fit of Madneſs; and he, that is paſſionate and furious, deprives himſelf of his Reaſon, ſpoils his Underſtanding, and helps to make himſelf a Fool.

As it requires but very ſmall Abilities to diſcover the Imperfections of another, ſo we find that none are more apt to turn their Neighbours into Ridicule than thoſe who are moſt ridiculous in their own private Conduct.

A Man ſhould conſider, that an Injury is not to be meaſured by the Notion of him that gives, but of him that receives it.

As he that can revenge an Injury, and will not, diſcovers a virtuous and magnanimous Diſpoſition of Soul; ſo he that can return a Kindneſs, and dares not, ſhews a mean and contemptible Spirit, and proves himſelf a deſpicable Lump of Ingratitude.

Beware of a Man that has no Regard to his own Reputation, ſince it is not likely he ſhould have any for yours.

He that is told of a Fault, and ſays he does not care, merits Contempt.

Be very cautious in believing Ill of your Neighbour, but more cautious in reporting it.

Compare the Miſeries on Earth with the Joys of Heaven, and the Length of the one with the Eternity of the other; ſo ſhall your Journey ſeem ſhort, and your Trouble little.

Chiding or Rebukes ſhould be generally mild and gentle; but yet nevertheleſs ſuch as may carry ſome Weight and Au-

* From Abp. *Tillotſon*, Dr *South*, Mr. *Nelſon*, Mr. *Addiſon*, &c.

Authority along with them, ever obſerving a Mean betwixt too great Eaſineſs, and breaking out into angry and contumelious Language.

Do for your Enemy as much as you can; and what is not in your Power, pray to God to do for him.

Don't ſpeak reproachfully of any Man; for ſuch Injuries are ſeldom forgotten, and may prove a Hindrance to thy Freferment.

Every one would be thought to be in Love with Heaven, and yet few are willing to leave the Earth; ſo much at Variance is Mankind with itſelf.

Envy is an ill-natured Vice; It is made up of Meanneſs and Malice; it wiſhes the Force of Goodneſs reſtrained, and the Meaſure of Happineſs abated; it laments at the Sight of Proſperity, and ſickens at the Sight of Health.

Few take care to live well, but many to live long, tho' it is in a Man's Power to do the former, but in no Man's Power to do the latter.

For a Perſon to imagine that he can ſo far impoſe on the World, by vain glorious and oſtentatious Appearances, as to eſtabliſh a laſting Reputation, is to ſuppoſe the Public intolerably weak, and himſelf the greateſt Maſter of Learning.

Give your Heart to your Creator, Reverence to your Superiors, Honour to your Parents, your Boſom to your Friend, Diligence to your Calling, Ear to good Counſel, and Alms to the Poor.

God encourages us to be good by glorious Promiſes, and deters us from Ills by ſevere Threatenings. If neither of theſe will do we are loſt.

He, that takes an ungrateful Man into his Boſom, is well nigh ſure to be betray'd: And it is no longer Charity, but Folly, to think of obliging the common Enemies of Mankind.

It is the greateſt Folly in the World for a Man to offend his Conſcience to pleaſe his Humour; and, only for his Jeſt, to loſe two of the beſt Friends he has in the World, God, and his own Soul.

It is the Part of a wiſe Man to look to the End of Things, not only to conſider the preſent Pleaſure and Advantage of any Thing, but alſo the ill Conſequences of

of it for the future, and to balance them one againſt the other.

Ingratitude is abhorred both by God and Man, and there is a certain Vengeance attends thoſe that repay Evil for Good, and ſeek the Ruin of their Friends.

It is below the Dignity of a great Mind to entertain Conteſts with People that have neither Quality nor Courage, beſides the Folly of contending with a miſerable Wretch, where the very Competition is a Scandal.

Judge not, that ye be not judged, is a very plain Precept, and attended with a Threat, which ſhould make us tremble at the Thoughts of doing an Injuſtice to another's Reputation; for, if to think ill of them be forbidden, what muſt it be to ſpeak ill? If to ſuſpect be criminal, what is it to accuſe?

Keep your own Secrets; for, if you diſcover them to another, and he reveals them, you ſhould pardon him for it, ſince he is only treacherous by your Example.

Keep no Company with a Man who is given to Detraction. To hear him patiently, and ſhew a Countenance of Encouragement, is to partake of his Guilt, and prompt him to a Continuance in that Vice which all good Men ſhun him for.

Let him be virtuous whom you would make your Friend; for an ill Man can neither love long, nor be long beloved; and the Friendſhips of wicked Men may rather be called Conſpiracies than Friendſhips.

Love Labour. If you do not want it for Food, you may for Phyſic; it ſtrengthens the Body, invigorates the Mind, and prevents the fatal Conſequences of Idleneſs.

Labour not only to know what you ought, but to practiſe what you know; and be careful to make others better by your good Counſel, or at leaſt not to make them worſe by your Example.

Make Choice of ſuch Company which you can improve, or which can improve you; and, if your Companion cannot make you, and you cannot make him, better, rather leave him bad, than grow worſe by him.

Men, who neglect God, neglect their own Safety, and are active to procure their own Ruin; they flee from their own Happineſs, and purſue their own Miſery, and make haſte to be undone.

No true Friendſhip can be, unleſs among good Men. Vicious Men may divert, and crafty Men barter good Turns for their Intereſt; but only wiſe and juſt Men can give a laſting Entertainment.

Other Evils may be forced upon us, whether we will or no; but no Man is wicked and vicious but by his own Choice.

Obligations and Benefits are caſt away upon two Sorts of People; thoſe that do not underſtand them, and thoſe that are not ſenſible of them.

Of all Aſſociations there is none ſo firm and noble as when virtuous Men are linked together by a Correſpondence of Manners, and Freedom of Converſation.

Prefer ſolid Senſe to Wit; never ſtudy to be diverting without being uſeful; commend nothing ſo much as ſtrict Virtue; let no Jeſt intrude upon good Manners, nor ſay any thing that may offend a chaſte Ear.

Quintilian, an accurate Judge of Men, was pleaſed with Boys who wept when their School fellows out-did them; for the Senſe of Diſgrace would make them emulous, and Emulation would make them Scholars.

Recreation after Buſineſs is allowable; but he, that follows his Recreation inſtead of his Buſineſs, ſhall, in a little Time, have no Buſineſs to follow.

Religion is the moſt chearful Thing in the World, and forbids us nothing but what corrupts the Purity of our Minds, and breaks the Force and Vigour of them.

Religion gives Part of its Reward in hand, preſent Comfort and Satisfaction of having done our Duty; and, for the reſt, it offers the beſt Security that Heaven can give.

Religion doth not conſiſt in idle Talk, but in real Effects, in a ſincere Love of God, and our Neighbour, in a pious Devotion towards the Divine Majeſty, and in the virtuous Actions of a good Life.

Saving Knowledge is the Perfection of Knowledge; and to be wiſe to Salvation is conſummate Wiſdom.

Some People are loſt for want of good Advice; others for want of giving good Heed to it; and ſome again take up Reſolutions before hand never to mend.

Some Vices pretend to bring great Pleaſures along with them, and they may perhaps be attended with much Pomp and

and Noiſe; but then it is to be conſidered they are but as the Sports of Children and Fools, loud and clamorous; or, as *Solomon* elegantly compares them, like the Crackling of Thorns under a Pot, which makes a little Noiſe, and a ſudden Blaze that is preſently over: But the ſerious and the manly Pleaſures, the ſolid and ſubſtantial Joys, are only to be found in the Ways of Religion and Virtue.

There is no Security in wicked Company, where the Good are often made bad, and the Bad always worſe. If your Buſineſs lead you into ſuch Company, take care you do not dwell there.

To be happy is not only to enjoy the Pleaſures of Senſe, but Peace and Tranquility of Mind.

Two Things make any Courſe of Life eaſy; preſent Pleaſure, and the Aſſurance of a future Reward.

The Pleaſures of a holy Life have this particular Advantage of all worldly Joys, that we ſhall never be weary of them, we cannot be cloyed with the frequent Repetition of them, nor by the long Enjoyment of them.

The moſt ſenſual Man that ever was in the World never felt his Heart touched with ſo delicious and laſting a Pleaſure as that is which ſprings from a clear Conſcience, and a Mind fully ſatisfied with its own Actions.

To be always talking in Company is aſſuming an inſufferable Superiority over it; it looks as if you took them for your Pupils, and thought they wanted your Inſtruction.

There are ſome Men like ſome Snakes; 'tis natural for them to be doing Miſchief; and the greater the Benefits on the one Side, the more implacable the Malice on the other.

Uſe your Proſperity with ſo much Caution and Prudence, as may not ſuffer you to forget yourſelf, or deſpiſe your Inferiors; and conſider, while you enjoy much, how little you deſerve.

Value no Man for his Opinion, but eſteem him according as his Life correſponds with the Rules of Piety and Juſtice. A Man's Actions, not his Conceptions, render him valuable.

We are in nothing more unhappy than in not being ſenſible of our own Unhappineſs.

We may as well expect that God ſhould make us rich without Induſtry, as make us good without our Endeavours.

What Clearneſs is to our Eye, ſo the Purity of our Mind is to our Reaſon and Underſtanding.

Xenophon commends the *Perſians* for the prudent Education of their Children, who would not admit them to effeminate their Minds with amorous Stories, being ſufficiently convinced of the Danger of adding Weight to the Biaſs of corrupt Nature.

Xenocrates holding his Peace at ſome detracting Diſcourſe, they aſked him, Why he did not ſpeak? Becauſe, ſays he, I have ſometimes repented of ſpeaking, but never of holding my Peace.

You may as well feed a Man without a Mouth, as give Advice where there is no Diſpoſition to receive it.

You would weep, if you knew that you were to live but one Month; and yet you laugh now, when you do not know whether you ſhall live an Hour.

Zeno uſed to ſay, A Man muſt live, not only to eat and drink, but to uſe this Life for the obtaining a better.

The ſame Philoſopher, hearing a young Man ſpeak too freely, ſaid, *For this Reaſon we have Two Ears, and but One Tongue, becauſe we ſhould hear much, and ſpeak little.*

The SENTIMENTS *of Princes and Men eminent for their Character concerning* Religion *and a* Future State.

Sennacherib going forth with his Army againſt *Egypt*, it came to paſs one Night that a Plague of Mice came upon him, and diſarmed his whole Army by gnawing in Pieces their Harneſſes of Leather. In Memory whereof, the Statue of this Prince was erected in Stone, holding a Mouſe in his Hand, with this Inſcription, *Whoſoever beholdeth me, let him learn to be religious.*

Cyrus, the Emperor of *Perſia*, after he had long been attended by numerous Armies and vaſt Trains of Courtiers, ordered this Inſcription to be engraven on his Tomb, as an Admonition to all Men of the Approach of Death, and the Deſolation that follows it, *viz*, " O Man! whatſoever thou

" art,

" art, and whenceſoever thou comeſt, I know that thou wilt " come to the ſame condition that I am now in. I am *Cyrus* " who brought the Empire to the *Perſians*. Do not envy " me, I beſeech thee, this little Piece of Ground, which co- " vereth my Body."

King *Philip* of *Macedon*, a great and wiſe Prince, was ſo apprehenſive of the dangerous Charms of earthly Grandeur and Pleaſure, that he appointed one of his Pages to call upon him every Morning, to mind him of his Mortality, and to ſay, *Remember, Sir, you are a Man!* as if they only were duly qualified to enjoy earthly Greatneſs, who always remembered that they muſt ſoon part with it.

Our own Chronicle gives an Account of the great Uneaſineſs of King *Richard* III. after the Murder of his two Nephews, the Sons of King *Edward* IV. who was ſo hurried by continual Fears and Suſpicions, that he conſtantly wore private Armour, and uſually kept his Hand upon his Dagger. He ſtarted frequently out of his Sleep, or rather Slumber (for he had no ſound Sleep), fancying that ſomebody rapt at his Chamber Door, and would call for his Armour. He was particularly troubled in his Mind the Night before the deciſive Battle of *Boſworth* (which he fought with the Earl of *Richmond*, his Rival, and in it was ſlain), being often heard to cry out, as he lay on his Bed, *Take away theſe Children from me.*

King *Charles* the Firſt of *England*, being told his Death was reſolved on, he ſaid, " I have done what I could to " ſave my Life, without loſing my Soul, and ſinning againſt " my Conſcience. God's Will be done!"

Prince *Henry*, eldeſt Brother to King *Charles* I. dying in his Youth, concluded his Life with theſe Words, " O Chriſt, " thou art my Redeemer, and I know that thou haſt re- " deemed me. I wholly depend upon thy Providence and " Mercy: From the very Bottom of my Heart I commend " my Soul into thy Hands."

Count *Gondemor*, a Foreigner of great Note, often profeſſed, in the declining Part of his Years, " That he feared " nothing in the World more than Sin; and that, whatever " Liberties he had formerly taken, he had rather be torn in " Pieces by wild Horſes than wittingly or willingly commit " any Sin."

Hugo Grotius, notwithſtanding his Reputation for Learning, though he was as great a Scholar as any Age of the World ever produced; yet, when he came to die, he wiſhed he could change Conditions with *John Urick*, who was a devout, poor, harmleſs Man in the Neighbourhood, who ſpent ſeveral Hours in the Day in Prayer and religious Exerciſes.

Cardinal *Wolſey* was firſt Miniſter of State to King *Henry* VIII. and in great Favour with him. He was a proud, inſolent, and vicious Perſon; and, falling under Diſgrace, he was ſent for by the King; but, dying in his Journey between *York* and *London*, he left this Teſtimony behind him to the Honour of Religion and Virtue, *viz.* "Had I ſerved my "God as zealouſly as I have ſerved my Prince, he would "not have forſaken me in my old Age."

Sir *John Maſon*, who was a Privy-Counſellor to Four Princes, and admitted to the moſt important Tranſactions of State for Thirty Years together, delivered himſelf thus: "All my Experience and Enquiry into Things have brought "me to theſe ſolid Thoughts, viz. *Serioufneſs is the greateſt* "*Wiſdom*; *Temperance the beſt Phyſick*; *and a good Con-* "*ſcience the beſt Eſtate.*"

Sir *Thomas Moore*, who was Lord High Chancellor of *England* in the Reign of *Henry* VIII. uſed theſe wiſe Sentences:

"The World is undone by looking at Things at a Di-"ſtance.

"To aim at Honour here, is to ſet a Coat of Arms over "a Priſon-Gate.

"He that is covetous, when he is old, is like a Thief "that ſteals when he is going to the Gallows.

"The greateſt Puniſhment in the World is to have our "Wiſhes.

"We go to Hell with more Pains than we might go to "Heaven with.

"Who would not ſend his Alms to Heaven? Who "would not ſend his Eſtate whither he is to be baniſhed?"

When his Sons complained how little they gained under him "I will do Juſtice, ſaid he, for your Sake, to any "Man, and will leave you a Bleſſing."

It was alſo ſaid of him, that he, being once ſent for by the King when he was at his Prayers in Public, returned

Anſwer,

Anſwer, " He would attend him, when he had firſt per-
" formed his Service to the King of Kings."

Salmaſius, a very learned Perſon, after all his great Study and Labour, went out of the World with this ſorrowful Reflection: Oh! I have loſt a World of Time; of Time! the " moſt precious Thing in the World! whereof had I but one " Year longer, it ſhould be ſpent in *David*'s Pſalms, and " *Paul* s Epiſtles. Oh! Sirs," (ſaid he to thoſe about him) " mind the World leſs, and God more. All the Learning " in the World, without true Piety and the Fear of God, is " nothing worth. The Fear of the Lord, that is Wiſdom; " and to depart from Evil, that is Underſtanding."

Theſe are the lively Sentiments of the moſt learned Men, when they come to ſee Things in a true Light, when they judge of them by an impartial Eſtimate with an Eye to Eternity. They will ſee, in this Caſe, the Folly and Extravagance of a vicious Life on the one Hand, and the Excellency of Piety and Religion on the other, the Baſeneſs and Deformity of Sin, the Pleaſure and Happineſs of Virtue.

Let me then deſire you, whoever you are, whether young or old, that read this, to conſider the Importance of the Matter, to make Choice of that Way in which you propoſe to be for ever happy; for there is no jeſting with Religion, no trifling with God and Eternity. Accuſtom yourſelf to an habitual Conſideration of your Ways; examine frequently what Good or Evil you have done, how you employ your Time. Conſider how little Time you have to live, and how well you ought to improve it. Pray to God for his Grace, and let the Experience of others, not your own, convince you of the Danger of Sin.

FABLES.

FABLES.

A BOY *and his* MOTHER.

A School-boy brought his Mother a Book that he had ſtolen from one of his Fellows. She was ſo far from correcting him for it, that ſhe rather encouraged him. As he grew bigger, he would ſtill be keeping his Hand in Uſe with ſomewhat of greater Value, 'till he came at laſt to be taken in the Fact, and brought to Juſtice for it. His Mother went along with him to the Place of Execution where he got Leave of the Officers to have a Word or Two in private with her. He put his Mouth to her Ear, and, under Pretence of a Whiſper, bit it clear off. This impious unnatural Villainy turned every Body's Heart againſt him more and more. "Well, good People, (ſays he) here you ſee me an Example "both of Shame and Puniſhment; and it is this Mother of "mine that has brought me to it; for, if ſhe had whipped "me ſoundly for the Book which I ſtole when I was a Boy, "I ſhould never have come to the Gallows for pilfering, now "I am a Man."

The MORAL.

"Wicked Diſpoſitions ſhould be checked betimes; for, when they once come to Habits, they grow incurable. More People go to the Gibbet for want of timely Inſtruction, Diſcipline, and Correction, than upon any incurable Pravity of Nature."

An OLD LION *and a* YOUNG.

A Lion, that was engaged in a foreign War, committed his Son and Heir to the Care of a favourite Miniſter, to ſee him brought up according to his Birth and Quality. He was yet too young for Leſſons of State, and military Exerciſes; ſo that his preſent Entertainment was only among the Pleaſures of the Foreſts, where he had all the Drolls of the Woods to divert him.

At the End of ſix Months the old Lion returned victorious; and there did he find the young Lion conning over all the fantaſtical and ridiculous Cries, Motions, and Actions of his Play-fellows. As, one while he would be imitating the Jack-pudding Tricks of an Ape, the Slouch of a Bear, the Limp of a Badger, the Grimace of a Monkey, and the like; another while, the Bray of an Aſs, the Grunt of a Swine, the Howl of a Wolf, the Mew of a Kitten; and all this for the Want of ſorting the People about him to his Dignity and Buſineſs. So it was, in fine, that it broke the Heart of the old Lion to find that he was like to have a Buffoon for his Royal Succeſſor.

The MORAL.

" Children are effectually formed among thoſe about them; and whatever they ſee or hear, even before they come to the Exerciſe of Reaſon, and the Knowledge of Good and Evil, is no other than a Lecture to them; for Shewing is Teaching. So that it would be well, if Parents would only entertain ſuch Perſons about their Children, whoſe Example might be proper for their Imitation. And the firſt Thing to be done is to encourage Good-nature in a Child, and to ſuffer nothing in him that looks hard and cruel, as torturing of Birds, teazing of Cats, pricking and tormenting of Flies, *&c.* which will inſenſibly create ill Habits and Diſpoſitions, towards reaſonable Creatures; to ſuffer no Lying or falſe Dealing in him, for Fraud in a Child will grow up to be downright Knavery in a Man. Train him up to the Love and Practice of good Morals, by the Help of Emblem, Picture, Fable, Alluſion, profitable Hiſtory, or good Example, inſtead of old Wives Tales, ſcurrilous, paltry Songs, and idle Stories; for mean Compariſons, coarſe Language, or Behaviour, looſe Words, and ſcandalous Actions, corrupt the very Natures of Children."

A SPANIEL *and a* SOW.

I Wonder (ſays a Sow to a Spaniel) how you can fawn thus upon a Maſter that gives you ſo many Blows and Twinges by the Ear. Well! (ſays the Dog) ſet the good Bits and the good Words, which he gives me, againſt the Blows and Twinges, and I'm a Gainer by the Bargain.

The MORAL.

" Without a ſtrict Hand over us in the Inſtitution of our Youth, we are in Danger to be loſt for ever. He that ſpares

ſpares the Rod hates the Child; and the Severity of an early Diſcipline is one of the greateſt Obligations that a Scholar can have to his Maſter."

A GOLDFINCH *and a* BOY.

A Goldfinch gave his Maſter the Slip out of the Cage, and he did what he could to get him back again, but he would not come. Well! ſays the Boy, you will live to repent; for you will never be ſo well looked to in any other Place. That may very well be, ſays the Bird; however, I had rather be at my own Keeping than yours.

The MORAL.

"We are never well, full nor faſting. He, that is a Priſoner, is troubled that he cannot go whither he would. And he, that is at large, is as much troubled that he doth not know whither to go. The one ſtands ſtill, and the other loſes his Way."

The CASE *is* ALTERED.

A Country Fellow went to a Judge about a little Buſineſs which he had with his Lordſhip. My Lord, (ſays he) there's an ill-conditioned Bull of mine has gored one of your Lordſhip's Cows, and I am come to offer you what Satisfaction you pleaſe. Why then (ſays the Judge) you muſt either pay me for my Cow, or forfeit your Bull. Aye, but, my Lord, (ſays the other) I am miſtaken in the Story; 'tis your Lordſhip's Bull that has killed one of my Cows. Oh! cry your Mercy, Friend, (ſays the Judge) that alters the Caſe.

The MORAL.

"It is the great Leſſon of Mortality to do as we would be done by, and to love our Neighbour as ourſelves. But this is to ſhew, in few Words, how partial we are to ourſelves, and that it is againſt natural Juſtice for the ſame Perſon to be both Party and Judge."

A LION *and a* MOUSE.

UPON the Roaring of a Beaſt in the Wood, a Mouſe ran preſently out to ſee what News; and what was it, but a Lion hampered in a Net. This Accident brought to her Mind, how that ſhe herſelf, but ſome few Days before had

had fallen under the Paw of a certain generous Lion that let her go again. Upon a ſtrict Enquiry into the Matter, ſhe found this to be that very Lion, and ſo ſet herſelf preſently to work upon the Couplings of the Net, gnawed the Thread to Pieces, and in Gratitude delivered her Preſerver.

The MORAL.

" Without Good-nature and Gratitude Men had as good live in a Wilderneſs as in a Society."

" This Fable gives us an Inſtance of a grateful Beaſt that will ſtand upon Record to the Confuſion of many an ungrateful Man."

An OLD CRAB *and a* YOUNG.

CHild, (ſays the Mother) you muſt uſe yourſelf to walk ſtrait, without Skewing and Shailing ſo, at every Step you ſet. Pray, Mother, (ſays the young Crab) do but ſet the Example yourſelf, and I'll follow you.

The MORAL.

" Parents, who have the real Benefit and Happineſs of their Children ſeriouſly at Heart, muſt have an eſpecial Guard upon themſelves, that they neither do nor ſay any thing before their Children but what is fit for them to imitate and follow."

" Children are very readily led by Example, and contract ſtrong Habits before they have Reaſon enough to judge of the Actions, and foreſee any thing of the Conſequences attending them. You ſee, in Children of every Family, theſe early Workings of this imitating Quality, and may often diſcover the Virtues or Vices of the Parents in Miniature in the Children."

" If, therefore, you would have your Children virtuous, and good, ſhew them the Beauty and Advantage of virtuous Actions; let them ſee the Decency of Modeſty and Chaſtity, Sobriety and Temperance; inculcate the Credit and Reputation of Juſtice, Truth, and Honeſty, and the temporal and eternal Advantages of Piety and Religion; and be ſure that you keep up to the Rules and Maxims which you teach them; otherwiſe they will ſoon diſcover the Inconſiſtency of your Teaching and Manners, and be led to doubt of the Truth which you would inſtruct them in."

DIRECTIONS *for the* BEHAVIOUR *of* CHILDREN *in* PRAYER.

THAT Children may have a true Notion of the Duty of Prayer, repreſent to them the Neceſſity and Obligation which they are under to diſcharge it, the Importance of the Duty, and the high Concern it is of to themſelves and others. Direct them in the Manner of performing it, and acquaint them with the Frame and Temper of Mind which is neceſſary to render our Prayers acceptable to God.

Let them be told that God is a glorious Being of infinite Perfections, and that nothing impure ſhould approach his Majeſty; that, however we conceal our Actions from Men, they are known unto Him; that he ſearches the inmoſt Receſſes of our Hearts, and cannot be deceived; that, in order to obtain the Pardon of our Sins, we muſt reſolve to forſake them; in order to have the Aſſiſtance of his Holy Spirit, we muſt pray devoutly; that it is not enough that the Subſtance of our Prayers be good, but that they that offer them muſt be good alſo, the Prayers of the Wicked being an Abomination to the Lord.

Caution them againſt that ill Habit of crying out, upon every ſlight Occaſion, Would to God I had this or that! becauſe it is calling upon or praying to God. Urge upon this Head the Neceſſity of a ſerious Diſpoſition of Mind, the Neceſſity of Faith, Hope, and Charity; that he that cometh to God muſt believe that he is, and that he is the Rewarder of them that diligently ſeek him.

Inculcate that heavenly Frame and Temper of Mind, Forgiveneſs of Injuries. Let them know, that without it there are no Grounds to expect to have their own Prayers for Forgiveneſs heard, as they are taught in that Petition of the Lord's Prayer, *Forgive us our Treſpaſſes*, &c. Teach them, from the Example of our Bleſſed Saviour, to endure Contradictions, to bear with Affronts, and to pray for thoſe who wickedly treat or perſecute them; that, without Patience, Humility, and ſuch Diſpoſitions, there is no pleaſing of God, no Reconcilement with the Duties of Religion, no Aſſurance of a glorious and immortal Inheritance.

Shew them the Danger of Malice, Pride, and other Vices. Let them know how odious they appear in the Sight of God, and how unfit they render us for the Diſcharge of our Duty; that, whatever Senſe the wicked Part of the World have of theſe Things, if they would be Children of God, and Heirs of the Kingdom of Heaven, they muſt renounce and forſake them; that Happineſs is not to be attained without our own Endeavours, and that we muſt make it the Buſineſs of our Lives to walk circumſpectly, to live piouſly, and in the Fear and Love of God.

Thus will you prepare them for the Diſcharge of this important Duty, and, by the Influence of God's Grace here, diſpoſe them for Heaven and Happineſs hereafter.

PRAYERS *for Young Children.*

As ſoon as the Child is able to ſpeak, let him be taught, at his firſt Waking, every Morning, to ſay,

GLory be to the Father, and to the Son, and to the Holy Ghoſt; Three Perſons, but One God, bleſſed for ever; All Love, all Glory, all Praiſe be to Thee!

While he is Dreſſing.

I Laid me down and ſlept, and roſe up again; for the Lord ſuſtained me. Praiſed be his holy Name!

As ſoon as the Child is capable, let him learn the following PRAYER.

O Lord God! heavenly Father! Giver of all Goodneſs! ſend thy Grace unto me, and to all People, that we may worſhip Thee, ſerve Thee, and obey Thee, as we ought. Send me all Things needful both for my Soul and Body. Be merciful unto me and forgive my Sins, [* particularly]

Bleſs my Father and Mother, Brother, Siſter, *&c.* Save and defend us from all Dangers ghoſtly and bodily; [this Day or Night] keep us from all Sin and Wickedneſs, and from our ghoſtly Enemy, and from everlaſting Death. This I beg for Jeſus Chriſt's Sake, who hath taught and commanded me to ſay, *Our Father, &c.*

Or This,

O Almighty God, and moſt merciful Father, pardon all my Sins; [*particularly] and help me with thy Grace to live more obedient for the time to come. Teach me to believe in Thee, to fear Thee, and to love Thee, with all my Heart, with all my Mind, with all my Soul, and with all my Strength; that I may worſhip Thee, give Thee Thanks, and put my whole Truſt in Thee; that I may call upon Thee, honour thy holy Name and Word, and ſerve Thee truly all the Days of my Life.

* Here let the Child be inſtructed to confeſs ſuch particular Sins as may have been committed by him the Day paſt; whether Lying, Swearing, taking God's Name in vain, Quarrelling, Stubbornneſs, *&c.* and to pray for Grace to avoid ſuch Sins for the future.

Help me to love my Neighbour as myſelf, and to do to all Men as I would they ſhould do unto me.

Give me Grace that I may love, honour, and ſuccour my Father and Mother, honour and obey the King, and all that are put in Authority under him; that I may ſubmit myſelf to all my Governors, Teachers, Spiritual Paſtors, and Maſters; that I may order myſelf lowly and reverently to all my Betters; that I may hurt no Body by Word or Deed; that I may be true and juſt in all my Dealings; that I may bear no Malice nor Hatred in my Heart; that I may keep my Hands from Picking and Stealing, my Tongue from Evil-ſpeaking, Lying, and Slandering; that I may keep my Body in Temperance, Soberneſs, and Chaſtity; that I may neither covet nor deſire other Men's Goods, but learn and labour truly to get my own Living, and do my Duty in that State of Life, unto which it ſhall pleaſe Thee, O God, to call me. *Our Father, &c.*

Another, which will ſerve for either MORNING *or* EVENING.

UNTO thy Care and Protection, O heavenly Father! I commit myſelf this Day. Preſerve me from all Evil, from Lying, taking thy holy Name in vain, profaning the Sabbath, or doing any thing contrary to thy Divine Will and Command. By thy Grace enable me to do my Duty; that neither Sloth, Idleneſs, nor ill Company, may occaſion the Neglect of it; that I may be dutiful to my Parents, obedient to my Governors, Teachers, Spiritual Paſtors, and Maſters; that I may love Thee above all Things, and make thy Laws the Rule and Guide of my Actions. Preſerve me from all Misfortunes and Accidents; leave me not to myſelf, to my own weak and ſhallow Underſtanding; but ſo guide and direct, ſo keep and preſerve me, that I may live in thy Fear here, and be crowned with thy Favour hereafter. Bleſs my Father and Mother, my Siſter and Brother, [my Schoolmaſter, or Schoolmiſtreſs] Relations, and all Mankind. Bleſs all Schools and Nurſeries of true Religion, particularly that in which I am educated; help me to improve in Learning, but particularly in the Ways of thy Laws, and in the Works of

of thy Commandments. By thy Providence defend and keep me this [Day or Night] from all Evil, and by thy Holy Spirit continually prevent and aſſiſt me. Grant theſe my Petions, merciful Lord, for the Sake of thy only Son Jeſus Chriſt, who hath taught and commanded us to ſay, *Our Father, &c.*

PRAYERS *to be uſed by* YOUNG SCHOLARS.

A MORNING PRAYER.

GLory be to Thee, O Lord, who haſt preſerved me from the Perils of the Night paſt, who haſt refreſhed me with Sleep, and raiſed me up again to praiſe thy Holy Name!

I humbly worſhip Thee, O God, my heavenly Father, through Jeſus Chriſt my Redeemer; and I do again devote myſelf to Thee, deſiring to ſerve Thee faithfully this and all the Days of my Life. I was made thy Child, and the Diſciple of thy Son Jeſus, by Baptiſm, and then received the Promiſe of the Holy Spirit. Let that good Spirit thoroughly cleanſe me from all the Corruptions of my Nature; help me to remember Thee my Creator in the Days of my Youth; preſerve me from thoſe Errors and Follies to which the Frailty of my Age does moſt expoſe me, and keep me innocent from every great Offence.

Deliver me from the Vanity of mine own Heart, and from the Temptations of evil Company.

Incline mine Heart to all that is good, that I may be modeſt and humble, true and juſt, temperate and diligent, reſpectful and obedient to my Superiors; that I may fear and love Thee above all; that I may love my Neighbour as myſelf, and do to every one as I would they ſhould do unto me.

Let thy good Providence defend me this day from all Evil; let the Grace of thy Holy Spirit continually prevent and aſſiſt me.

Bleſs me, I pray Thee, in my Learning, and help me daily to increaſe in Knowledge, and Wiſdom, and all Virtues; Bleſs and defend, I beſeech Thee, our moſt gracious Sovereign Lord King GEORGE, his Iſſue, and the reſt of the Royal Family. I humbly beg thy Bleſſing alſo upon all our Spiritual Paſtors and Maſters, and all my Relations and

Friends: [particularly my Father and Mother, my Brothers and Siſters, and every one in this Houſe.] Grant to them whatſoever may be good for them in this Life, and guide them to Life everlaſting.

I humbly commit myſelf to Thee, O Lord, in the Name of Jeſus Chriſt my Saviour, and in the Words which He himſelf hath taught me: *Our Father, &c.*

An EVENING PRAYER.

GLory be to Thee, O Lord! who haſt preſerved me in the Day paſt, who haſt defended me from all the Evils to which I am conſtantly expoſed in this uncertain Life, who haſt continued my Health, who haſt beſtowed upon me all Things neceſſary for Life and Godlineſs! I humbly beſeech Thee, O heavenly Father, to pardon whatſoever thou haſt ſeen amiſs in me this Day in my Thoughts, Words, and Actions. Make me, O Lord, thoroughly ſenſible of the great Weakneſs and Corruption of my Nature, and the many Errors of my Life. Aſſiſt me, I pray thee, in making it my conſtant Endeavour to reſiſt and conquer every evil Inclination within me, and every Temptation from without.

Help me daily to increaſe in the Knowledge and Love of Thee, my God, and of my Saviour Jeſus Chriſt. Shew me the Way in which I ſhould walk whilſt I am young, and grant that I may never depart from it. Bleſs to me, I pray, whatſoever good Inſtructions have been given me this Day; help me carefully to remember them, and duly to improve them, that I may be growing in Knowledge, Wiſdom, and Goodneſs.

Bleſs and defend, I beſeech thee, our moſt gracious Sovereign Lord King *George*, his Iſſue, and all the Royal Family.

I humbly beg thy Bleſſing alſo upon all our Spiritual Paſtors and Maſters, all my Relations and Friends, particularly my Father and Mother, *&c.* and every one in this Houſe. Let it pleaſe Thee to guide us all in this Life preſent, and conduct us to thy heavenly Kingdom.

I humbly commit my Soul and Body to thy Care this Night, begging thy gracious Protection and Bleſſing, thro' Jeſus Chriſt our only Lord and Saviour; in whoſe Words I conclude my Prayers. *Our Father, &c.*

An

An Ejaculatory PRAYER, *to be uſed by every Child when he enters into the Church.*

SUrely the Lord is in this Place! How dreadful is this Place! This is none other but the Houſe of God! This is the Gate of Heaven!

Bleſſed are they who dwell in this Houſe; They will always be praiſing Thee.

When he firſt enters into his Seat.

LORD! I am now in thy Houſe, aſſiſt me, I pray Thee, and accept of my Services: Let thy Holy Spirit help my Infirmities, diſpoſing my Heart to Seriouſneſs, Attention, and Devotion, to the Honour of thy Holy Name, and the Benefit of my Soul, through Jeſus Chriſt my Saviour. *Amen.*

Before he leaves his Seat.

BLeſſed be thy Name, O Lord, for this Opportunity of attending Thee in thy Houſe and Service! Make me, I pray Thee, a Doer of thy Word, and not a Hearer only, Accept both us and our Sacrifices, thro' our only Mediator, Jeſus Chriſt. *Amen.*

GRACE *before Meat.*

BLeſs, O Lord! theſe thy Creatures to our Uſe, and us to thy Service, through Chriſt our Lord. *Amen.*

GRACE *after Meat.*

BLeſſed and praiſed be thy holy Name, O Lord, for theſe and all other thy Bleſſings beſtowed upon us, through Jeſus Chriſt our Lord. *Amen.*

HYMNS.

A MORNING HYMN.

By Biſhop KENN.

AWake, my Soul, and with the Sun
Thy daily Stage of Duty run:
Shake off dull Sloth, and early riſe,
To pay thy Morning Sacrifice.
Redeem thy miſ-pent Time that's paſt:
Live this Day as if 'twere thy laſt:
T' improve thy Talents take due Care;
'Gainſt the Great Day thyſelf prepare,
Let all thy Converſe be ſincere;
Thy Conſcience as the Noon-day clear:
Think how th' All-ſeeing God thy Ways
And all thy ſecret Thoughts ſurveys.
'Wake and lift up thyſelf, my Heart,
And with the Angels bear thy Part;
Who all Night long unweary'd ſing
Glory to the eternal King.
I wake, I wake, ye heav'nly Choir,
May your Devotion me inſpire!
That I like you my Age may ſpend,
Like you may on my God attend.
May I like you in God delight,
Have all Day long my God in Sight;
Perform like you my Maker's Will:
O may I never more do Ill!
Glory to Thee, who ſafe haſt kept,
And haſt refreſh'd me while I ſlept:
Grant, Lord, when I from Death ſhall 'wake,
I may of endleſs Life partake!
Lord, I my Vows to Thee renew;
Scatter my Sins as Morning Dew;
Guard my firſt Spring of Thoughts and Will,
And with Thyſelf my Spirit fill.
Direct, controul, ſuggeſt this Day
All I deſign, or do, or ſay;
That all my Pow'rs, with all their Might,
In thy ſole Glory may unite.

Praiſe

Praiſe God, from whom all Bleſſings flow!
Praiſe Him, all Creatures here below!
Praiſe Him above, y' Angelic Hoſt!
Praiſe Father, Son, and Holy Ghoſt!

An EVENING HYMN.

By the ſame.

GLory to Thee, my God, this Night,
For all the Bleſſings of the Light:
Keep me, O keep me, King of Kings,
Under thy own Almighty Wings!
Forgive me, Lord, for thy dear Son,
The Ills that I this Day have done;
That with the World, myſelf, and Thee,
I, ere I ſleep, at Peace may be.
Teach me to live, that I may dread
The Grave as little as my Bed;
Teach me to die, that ſo I may
Triumphing riſe at the Laſt Day.
O may my Soul on Thee repoſe,
And with ſweet Sleep mine Eye-lids cloſe;
Sleep, that may me more vig'rous make
To ſerve my God when I awake.
When in the Night I ſleepleſs lie,
My Soul with heav'nly Thoughts ſupply:
Let no ill Dreams diſturb my Reſt,
No Pow'rs of Darkneſs me moleſt.
Let my bleſt Guardian, whilſt I ſleep,
Cloſe to my Bed his Vigils keep;
Divine Love into me inſtil,
Stop all the Avenues of Ill;
Thought to Thought with my Soul converſe;
Celeſtial Joys to me rehearſe;
And in my ſtead, all the Night long,
Sing to my God a grateful Song.
Praiſe God, from whom, *&c.*

A MORNING HYMN.

By the ſame.

LORD, now my Sleep does me forſake,
The ſole Poſſeſſion of me take:
Let no vain Fancy me illude,
No one impure Deſire intrude.

My Soul, when I ſhake off this Duſt,
Lord, in thy Arms I will intruſt:
O make me thy peculiar Care!
Some heav'nly Manſion me prepare.
Give me a Place at thy Saints' Feet,
Or ſome fall'n Angel's vacant Seat:
I'll ſtrive to ſing as loud as they,
Who ſit above in brighter Day.
O may I always ready ſtand
With my Lamp burning in my Hand!
May I in Sight of Heav'n rejoice,
Whene'er I hear the Bridegroom's Voice!
Glory to Thee, in Light array'd,
Who Light thy Dwelling-Place haſt made!
An immenſe Ocean of bright Beams
From thy All-glorious Godhead ſtreams,
The Sun, in its Meridian Height,
Is very Darkneſs in thy Sight:
My Soul O lighten and enflame
With Thought and Love of thy great Name,
Bleſt Jeſu! Thou, on Heav'n intent,
Whole Nights haſt in Devotion ſpent;
But I, frail Creature, ſoon am tir'd,
And all my Zeal is ſoon expir'd.
Shine on me, Lord, new Life impart,
Freſh Ardours kindle in my Heart;
One Ray of thy all-quick'ning Light
Diſpels the Sloth and Clouds of Night,
Lord, leſt the Tempter me ſurprize,
Watch over thine own Sacrifice:
All looſe, all idle Thoughts caſt out,
And make my very Dreams devout.
Praiſe God, *&c.*

A Pastoral Hymn.

By Mr. Addison.

THE Lord my Paſture ſhall prepare,
And feed me with a Shepherd's Care;
His Preſence ſhall my Wants ſupply,
And guard me with a watchful Eye:

My

My Noon-day Steps he ſhall attend,
And all my Midnight Hours defend.
When in the ſultry Glebe I faint,
Or on the thirſty Mountain pant;
To fertile Vales and dewy Meads,
My weary wand'ring Steps He leads,
Where peaceful Rivers, ſoft and ſlow,
Amid the verdant Landſkip flow.
Tho' in the Paths of Death I tread,
With gloomy Horrors overſpread,
My ſtedfaſt Heart ſhall fear no Ill,
For Thou, O Lord, art with me ſtill;
Thy friendly Crook ſhall give me Aid,
And guide me thro' the dreadful Shade.
Though in a bare and rugged Way,
Thro' devious lonely Wilds I ſtray,
Thy Bounty ſhall my Pains beguile,
The barren Wilderneſs ſhall ſmile,
With ſudden Greens and Herbage crown'd,
And Streams ſhall murmur all around.

ANOTHER.

By Sir JOHN DENHAM.

O LORD, my God, my Songs to Thee
Shall, like Thyſelf, immortal be;
For ever I'll thy Praiſe expreſs,
And ev'ry Day thy Name will bleſs.
Great is the Lord: His Praiſe no Bounds
Confine, no Line his Greatneſs ſounds.
That Generation which ſucceeds,
Shall learn from this thy mighty Deeds.
The Honour of thy Majeſty
I'll ſing, how wonderful! how high!
The Meaſures of thy Grace who know?
Thy Mercy's ſwift, thy Anger ſlow.
God's Majeſty, his Pow'r, the State
Of his Dominion, Saints relate;
So large, ſo laſting, ſo renown'd,
As neither Place nor Time ſhall bound.

The ART of SPELLING and WRITING *Engliſh* IMPROVED.

With an Account of the POINTS and STOPS, &c.

By way of QUESTION *and* ANSWER.

PART II.

Q. *WHAT is the firſt Thing required, in order to true Spelling and Reading* Engliſh?

A. To know the Letters of the Alphabet.

Q. *What do you mean by the Alphabet?*

A. The whole Set of Letters accommodated to the *Engliſh* Tongue.

Q. *How many ſuch Letters are there?* *A.* Twenty-ſix.

Q. *How are they divided?*

A. Into Vowels and Conſonants.

Q. *What do you mean by a Vowel?*

A. A Letter which forms a diſtinct Sound.

Q. *What do you mean by a Conſonant?*

A. A Letter which has no Sound of itſelf.

Of the VOWELS.

Q. *HOW many Vowels are there?* *A.* Six, viz. *a, e, i, o, u,* and *y*.

Q. *What is the Uſe of thoſe Vowels?*

A. To make Syllables.

Q. *Can there be no Syllable without a Vowel?*

A. No.

Q. *How comes it that* y *is reckoned a Vowel?*

A. Becauſe it has ſometimes the Sound of the Vowel *i*.

Q. *Where, and in what Word, is it, that* y *has the Sound of the Vowel* i?

A. In *my, thy, why*; and in *Cypreſs, Egypt*, &c.

Q. *Has* y *always the Sound you ſpeak of?*

A. No; it has ſometimes a Conſonant.

Q. *When is* y *a Vowel, and when is it a Conſonant?*

A. Y is a Vowel every-where but at the Beginning of a Word, and then it is always a Conſonant.

Q. *Is not* w *ſometimes uſed as a Vowel?*

A. *W* is always uſed as a Vowel at the End of a Syllable, as in the Words, *Now, Vowel*, &c.

Of

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18 A

Roman Print.

abcdefghijklmnopqrstuvwxyz.

ABCDEFGHIJKLMNOPQ

RSTUVWXYZ&.

Italic

abcdefghijklmnopqrstuvwxyz

ABCDEFGHIJKLMNOPQ

RSTUVWXYZ.

Round Hand

abcdefghijklmnopqrstuvwxyz

ABCDEFGHIJKLMNO

PQRSTUVWXYZ&.

Love not sleep lest thou come to poverty, open thine eyes & thou shalt be satisfied with bread.

Running Hand.

He that followeth after Righteousness and Mercy, findeth Life, Righteousness & honour.

Italian Hand.

a b c d e f g h i k l m n o p q r s t u v w x y z

A B C D E F G H I K L M N O P

Q R S T U V W X Y Z

He that getteth Wisdom, loveth his own Soul,
he that keepeth Understanding shall find good.

Round Text

A good name is rather to
be chosen than great riches.

German Text

a b c d e f g h i j k l m n o p q r ſ s t u v w x y z.

A B C D E F G H I J K L M N O P Q

R S T U V W X Y Z

Engroſsing.

a b t d e ſſſ f g h i j k l m n o p q z ſ o t u v w x y z

A B C D E F G H I J K L M N O P Q

R S T U V W X Y Z.

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Of e *Final.*

Q. *WHAT do you mean by* e *Final?*

A. I mean the Vowel *e* at the End of a Word.

Q. *What is the Property of* e *at the End of a Word?*

A. To lengthen a Syllable.

Q. *Is it the Property of* e *only to lengthen a Syllable?*

A. No; it very often ſerves to ſoften the hard Sound of *c*, *g*, and *th*.

Q. *Give me an Example when it ſerves to lengthen a Syllable?*

A. In *hate*, *here*, *wine*, *note*, &c.

Q. *Give me an Example when it ſoftens the hard Sound of* c, g, *and* th.

A. In *lace*, *huge*, *ſtage*, *breathe*, &c.

Q. *How do you know it ſoftens the hard Sound of* c, g, *and* th, *at the End of theſe Words?*

A. By leaving out *e*, as *huge*, *ſtage*, &c. would be *hug*, *ſtag*, &c.

Q. *Does* e *at the End of a Word always retain the Property you ſpeak of?*

A. No; it ſometimes ſhews only the Cuſtom of the *Engliſh*, who ſeldom end a Word with any other of the Vowels.

Q. *How is it uſed in Words of a foreign Extraction?*

A. At the End of ſuch, it generally makes a diſtinct Syllable, as in *Derbe*, *Mitylene*, *Gethſemane*, *Epitome*, *Eunice*, &c.

Of DOUBLE VOWELS.

Q. *WHAT do you mean by a Double Vowel?*

A. The joining or meeting of two Vowels in one Syllable, termed a Diphthong.

Q. *How are ſuch double Vowels, or Diphthongs, divided?*

A. Into proper and improper.

Q. *Which do you call proper Diphthongs?*

A. Thoſe that have both the Vowels ſounded, as *ai* in *Bait*, *ei* in *Vein*, *oi* in *Voice*, *au* in *Clauſe*, *ou* in *Bound*, *oo* in *Flood*, *ee* in *Deed*.

Q. *What do you call improper Diphthongs?*

A. Thoſe in which only one of the Vowels is ſounded, as in *ea* *Dead*, *eo* in *People*, *ie* in *Chief*, *oa* in *Boat*, *ui* in *built*, *eu* in *Europe*, *ew*, in *Brew*, *Crew*, &c.

Q. *What is a Triphthong?*

A. The united or joint Sound of three Vowels in one Syllable.

Q. *What are thoſe Vowels that make a Triphthong?*

A. Eau in *Beauty*, and *ieu* in *lieu*, *adieu*; which are only to be found in Words derived from the *French*.

Q. *How are they generally pronounced?*

A. Like *eu* long, as we pronounce the Word *View*; except *Beau* and *Lieutenant*, which are pronounced *Bo*, *Liftenant*.

Of the CONSONANTS.

Q. *HOW many Conſonants are there?*

A. Twenty-one, *viz.* b, c, d, f, g, h, j, k, l, m, n, p, q, r, s, t, v, w, x, y, z.

Q. *Why are* j, v, *and* y, *reckoned amongſt the Conſonants?*

A. Becauſe there is a *j*, *v*, and *y* Conſonant, as well as an *i*, *u*, and *y* Vowel.

Q. *How do you diſtinguiſh* j *Conſonant from* i *Vowel?*

A. By its Form or Shape; thus *j*, or thus *i*.

Q. *How*

Q. *How do you diſtinguiſh* v *Conſonant from* u *Vowel?*

A. After the ſame manner, by its Form or Shape; thus *v*, or thus *u*.

Q. *What Term have you for the Conſonant* j?

A. I call it *Jod.*

Q. *By what do you diſtinguiſh the Conſonant* v?

A. By the Term *ev.*

Q. *Why do you diſtinguiſh them after this Manner?*

A. Becauſe of their Pronunciation; the Conſonant *j* ſounding like *g* ſoft, and the Conſonant *v* ſomething like that of *f.*

Q. *What other Diſtinction of the Conſonants have you?*

A. That of a ſingle and double, Mutes, Liquids, and Neuters.

Q. *How many ſingle Conſonants are there?*

A. Nineteen.

Q. *Which do you call double?*

A. X and *z.*

Q. *Why do you call them double Conſonants?*

A. Becauſe they have the Property of two ſingles ones under one Letter or Character.

Q. *What is your next Diviſion of the Conſonants?*

A. That of Mutes and Liquids.

Q. *Which do you call Mutes?*

A. b, c, d, f, g, j, k, p, q, and t.

Q. *Why are they called Mutes?*

A. Becauſe they are ſilent, and will give no Sound, unleſs with a Vowel; and even with a Vowel will give no Sound, if a Liquid precedes in the ſame Syllable.

Q. *Which of them do you call Liquids;*

A. L, m, n, r.

Q. *Why are they called Liquids?*

A. Becauſe of the eaſy Motion by which they ſlide after a Mute in the ſame Syllable, as *pro* in *probable.*

Q. *Are the Liquids diſtinguiſhed by any other Name?*

A. They are called Semi-vowels, or Half-vowels.

Q. *Why are they called Semivowels?*

A. Becauſe they have more Sound than Mutes, or becauſe of the obſcure Sound which they bear of a Vowel expreſſed, as in *el, em, en, ar.*

Q. *What Term have you for* h, s, *and* w?

A. They are called Neuters.

Q. *Why ſo?*

A. Becauſe they are neither Mutes nor Liquids.

Q. *What Authority have you for this Diviſion?*

A. Beſide the Judgment of ſeveral judicious Writers, we have the Opinion of a late ingenious Author *, who in his Introduction to the *Engliſh Grammar*, accurately diſtinguiſhes the Conſonants in the following Verſes;

The Conſonants we juſtly may divide
Into Mutes, Liquids, Neuters; and beſide
We muſt for double Conſonants provide.
Eleven Mutes Grammarians do declare,
And but Four Liquids, l, m, n, *and* r:
Behind the Mutes the Liquids gently flow;
Inverted from the Tongue they will not go.

* Mr. *Brightland*, in his Grammar, recommended by Sir *R. Steele.*

Of the Conſonant (c).

Q. *HOW do you pronounce the Conſonant* c?

A. Sometimes hard, like *k*; ſometimes ſoft, like *s*.

Q. *When do you pronounce it hard, like* k?

A. Before *a*, *o*, *u*, *l*, and *r*.

Q. *When do you pronounce it ſoft, like* s?

A. Before *e*, *i*, or *y*.

Q. *Place the Conſonant* (c) *before each of the Vowels, and pronounce it in the manner you mention.*

A. Ca, ka; ce, ſe; ci, si; co, ko; cu, ku; cy, ſy.

Q. *Has the Conſonant* c *before* e i, *and* y, *always the Sound of* s?

A. No.

Q. *When is it excepted?*

A. In *Aceldama*, *Sceptick*, *Scepticiſm*, &c.

Q. *How is it pronounced in theſe Words?*

A. Like *k*, as *Akeldama*, *Skeptick*, &c.

Of the Conſonant (g).

Q. *HOW do you pronounce the Conſonant* g?

A. Sometimes hard, as in *Game*, *Gold*, ſometimes ſoft, as in *Gender*, *Ginger*.

Q. *When do you pronounce it hard, as in* Game, Gold?

A. Always before *a*, *o*, *u*, *l*, and *r*; and at the End of a Syllable, as *bringing*, &c.

Q. *When do you pronounce it ſoft, as in* Gender, Ginger, *&c?*

A. Before *e*, *i*, and *y*.

Q. *Place the Conſonant* (g) *before the Vowels, and pronounce it in the manner you mention.*

A. Ga, ge, gi, go, gu, gy.

Q. *Is* (g) *always pronounced ſoft before* e, i, *and* y?

A. No; the Monoſyllables *get*, *give*, *gild*, *girt*, *gills*, *geeſe*, and a few others are excepted.

Q. *How is it pronounced in Scripture proper Names?*

A. Hard, as in *Geba*, *Gethſemane*, *Gibon*, *Gilboa*, &c.

Of the Conſonant (ſ).

Q. *WHAT Sound has this Letter?*

A. Sometimes, as in *Miſt*, *Fiſt*; ſome as in *Miſer*, *wiſer*, &c.

Q. *Of what Uſe is it at the End of a Word?*

A. Sometimes to denote Numbers, as in *Boys*, *Books*; ſometimes Poſſeſſion, as the Maſter's Book, the Boy's Leſſon; and ſometimes to diſtinguiſh the third Perſon ſingular of a Verb, as he loves or loveth, he writes or writeth.

Q. *Where is this Letter written and not ſounded?*

A. In *Iſle*, *Liſle*, *Carliſle*, *Viſcount*, &c.

Of (ch).

Q. *WHAT Sound has* ch?

A. Sometimes as in the Words *Child*, *Chance*, &c. ſometimes like the Conſonant *k*.

Q. *When has* ch *the Sound of the Conſonant* k?

A. In Scripture proper Names, and in moſt foreign Words; as *Achan*, *Achiſh*, *Machar*, *Iſſachar*, *Baruch*, *Enoch*, &c.

Q. *What Exception have you to this?*

A. The Words *Rachel*, *Archbiſhop*, *Cherubims*, &c.

Q. *In what Words has* ch *the peculiar Sound of* qu?

A. In *Choir, Choriſter*, which are pronounced *Quire, Quiriſter*, &c.

Q. *How is* ch *pronounced in Words derived from the* French?

A. Like *ſh*, as *Chevalier* is pronounced *Shevalier*; *Machine, Maſheen*; *Capuchin, Capuſheen*; *Champaign, Shampaign*; *Chagrin, Shagreen*, &c.

Of (gh) *and* (ph).

Q. *HOW is* gh *ſounded?*

A. Sometimes as in the Word *Ghoſt*, ſometimes as in *laugh, cough*, &c.

Q. *Where is* gh *written and not ſounded?*

A. In *high, nigh, might, night, bought, nought, caught, taught*, &c.

Q. *How is* ph *ſounded?*

A. Like *f*, as in *Philip, Phyſick*, &c.

Of (ti) *before a Vowel.*

Q. *HOW do you pronounce* ti *before a Vowel?*

A. Three Ways.

Q. *Which is the Firſt?*

A. As in the Word *Nation.*

Q. *Which is the ſecond?*

A. As in the Word *Queſtion.*

Q. *Which is the third?*

A. As in the Word *celeſtial.*

Q. *How do you pronounce it in the Word* Nation?

A. Like *ſh*, as *Naſhion.*

Q. *How do you pronounce it in the Word* Queſtion?

A. Like *ch*, as *Queſchecn.*

Q. *How do you pronounce it in* celeſtial?

A. Like *te*, as *celeſteal.*

Q. *Why do you pronounce* ti *as in the Word* Nation?

A. Becauſe *ti* before a Vowel or Diphthong has generally that Sound.

Q. *What Sound has* ti *generally before a Vowel?*

A. Like that of *ſh*, as in *Nation, Portion*, &c.

Q. *How many Exceptions have you to this?*

A. Four.

Q. *Which is the firſt?*

A. When *x* or *ſ* comes before *ti*, as in *Queſtion, Commixtion*, &c.

Q. *Which is the ſecond?*

A. When *ti* begins a Word, as *tie, tied*, &c.

Q. *Which is the third?*

A. Scripture proper Names, as *Antioch, Antiochus, Shaltiel, Phaltiel, Shephatiah, Adramyttium*, &c.

Q. *Which is the fourth?*

A. Adjectives of the Comparative and Superlative Degree, when the Adjectives, from whence they are derived, end in *ty*, as *lofty, loftier, mighty, mightier, mightieſt*, and all other Words ending in *ty*, when followed by the Termination *ed, er, eſt*; as *pity, pitieſt*; *empty, emptieſt*; in which, and the like Words, *ti* ever retains its natural Sound.

Of SYLLABLES.

Q. *WHAT is a Syllable?*

A. The diſtinct Part of a Word.

Q. *What is a Moniſyllable?*

A. A Word of one Syllable.

Q. *What is a Diſſyllable?*

A. A Word of two Syllables.

Q. *Of how many Syllables does a Word conſiſt?*

A. Of ſo many as it hath diſtinct Sounds.

Q. *How many Syllables are there in the Word* Commandment?

A. Three.

Q. *How do you know that?*

A. Becauſe there are three diſtinct Sounds.

Q. *What gives theſe Sounds?*

A. The

A. The Vowel *o* in *Com*, *a* in *mand*, *e* in *ment*.

Q. *May a Syllable conſiſt of more than one Vowel?*

A. Yes.

Q. *Give ſome Inſtances in which a Syllable conſiſts of more than one Vowel?*

A. A Syllable conſiſts of more than one Vowel,

1*ſt*, In Words having a Diphthong, or Triphthong, as *Maid*, *Beauty*.

2*dly*, In Words having *e* at the End, either to lengthen a Syllable, as *cure*, *ſure*; or for Ornament, as *come*, *ſome*; or to ſoften the hard Sound of *c*, *g*, and *th*, as *Chance*, *Gage*, *Breathe*, &c.

RULES *for dividing Words into Syllables.*

Q. *HOW many Rules have you for dividing Words into Syllables?*

A. Five.

Q. *Which is the firſt?*

A. A ſingle Conſonant between two Vowels joins to the latter, except *x*.

Q. *Which is the ſecond?*

A. Two Conſonants, proper to begin a Word, whenever they come between two Vowels, muſt join to the latter.

Q. *Which is the third?*

A. Two Conſonants, not proper to begin a Word, muſt be ſeparated.

Q. *Which is the fourth?*

A. When two or more Conſonants come between two Vowels, ſo many of them, as will begin a Syllable, muſt join to the latter.

Q. *Which is the fifth?*

A. Two Vowels, not making a Diphthong, muſt be ſeparated.

Q. *What Exceptions have you to theſe general Rules?*—See Chap. I.

A. All Compounds and Derivatives keep their diſtinct Parts.

Q. *What do you mean by Compounds?*

A. Words compounded or made up of two ſingle Words, as *Godhead*, *Manhood*, &c. or ſuch as have a Prepoſition before them, as *diſ-arm*, *diſ-uſe*, &c.

Q. *What are the Prepoſitions which make a Compound?*

A. Ab, ad, de, ex, in, un, diſ, miſ, per, pro, re, ſub, tranſ.

Q. *How do you know when they make a Compound?*

A. By placing them before an entire Word, as *diſarm*, *diſuſe*, or before an Ending that may be ſet after them, as *unable*, *diſable*, &c.

Q. *Muſt all Words that have theſe Prepoſitions, keep their diſtinct Parts?*

A. No; in Compliance to Children, when the Pronunciation admits, they may be otherwiſe divided, as *abuſe*, *adorn*, may ſometimes be divided *a-buſe*, *a-dorn*; but this I ſubmit to the Diſcretion of the Teacher.

Q. *What do you mean by Derivatives?*

A. Words derived from others, or ſuch as have the Termination *ed*, *en*, *er*, *es*, *eſt*, *eth*, *ing*, *ation*, *ance*, *ence*, *iſh*, *ous*, *ure*, *ly*, &c.

Q. *Are Words of theſe Terminations always to keep their diſtinct Parts?*

A. No; the Words *conſuming*, *confuting*, &c. are excepted.

Q. *How may one know when Derivatives keep their diſtinct Parts, and when they are otherwiſe to be divided?*

A. By theſe Directions.

Firſt, If the Primitives of theſe Words end in a double Conſonant, or, by the Addition of a Termination, a Conſonant is added, as in *blotted*, *admitted*, then it will not be improper to put the laſt of thoſe Conſonants to the Termination, as *blot-ting*, &c.

Secondly, If the primitive Word ends in *e*, and the Termination added begins with a Vowel, *e* muſt be thrown out, and the laſt Conſonant of the primitive join to the Termination, as *confute*, *confu-ting*, not *confute-ing* or *confut ing*, unleſs *e* final is placed for Ornament, and the Syllable naturally ſhort, then *e* in ſuch Words muſt not only be thrown out, but the Terminations keep their diſtinct Parts, as *come*, *coming*, *forgive*, *forgiv ing*, &c. But if the Termination added begins with the Vowel *a*, or a Conſonant, *e* is retained, as in *change-able*, *ſervice-able*, *ſafe-ty*, *abate-ment*, &c.

Of the POINTS.

Q. *HOW many Points or Stops are there?*

A. Four.

Q. *Which are they?*

A. A Comma, a Semicolon, a Colon, and a Period.

Q. *What is a Comma?*

A. A little Mark made thus (,).

Q. *What is a Semicolon?*

A. A Comma, with a Speck over it, thus (;).

Q. *What is a Colon?*

A. Two Specks over each other, thus (:).

Q. *What is a Period?*

A. A full Stop marked thus (.).

Q. *Where is a Comma placed in Writing?*

A. At the End of the ſhorteſt Clauſe or Member of a Sentence.

Q. *Where is a Semicolon placed?*

A. At the End of a greater Member of a Sentence.

Q. *Where is a Colon put?*

A. At the End of a more conſiderable Member, or about the Middle of a Sentence.

Q. *Where is a Period placed?*

A. At the full End or Concluſion of a Sentence.

Q. *How long do you ſtop at a Comma?*

A. While a Perſon may be ſuppoſed to give a ſingle Motion with his Finger on a Book, or count one.

Q. *How long at a Semicolon?*

A. While a Perſon may repeat one, two.

Q. *How long at a Colon?*

A. While a Perſon may repeat one, two, three.

Q. *How long at a Period?*

A. While a Perſon may repeat one, two, three, four.

Q. *What is a Note of Interrogation?*

A. A crooked Mark ſet over a Point or full Stop, thus (?).

Q. *What is a Note of Admiration?*

A. A Stroke picked at the Bottom, placed over a Point or full Stop, thus (!).

Q. *What is a Parentheſis?*

A. Two crooked Strokes like half Circles, meeting thus ( ).

Q. *Where is a Note of Interrogation uſed?*

A. At the End of a Queſtion; as, *Who is there? What is that Boy doing?*

Q. *When is a Note of Admiration uſed?*

A. At Words of Wonder, and is therefore ſometimes called a Note of Exclamation.

Q. *What is the Uſe of a Parentheſis?*

A. To preſerve Words in a Sentence, which, if left out, would preſerve the Senſe intire, as *A good Boy (who learns his Book) pleaſeth his Maſter.*

Q. *What Time is generally obſerved at the End of theſe Marks?*

A. The ſame as at a Colon.

Q. *Are there any other Notes or Marks beſides?*

A. Yes

A. Yes, there are ſeveral others; but they do not fall in with my deſigned Brevity in this Place.

An EXERCISE *on* SPELLING, *including the* RULES, *and their* EXCEPTIONS.

Q. *Spell the Word* Strength.

A. S, t, r, e, n, g, t, h; Strength.

Q. *How many Letters are there in this Word?*

A. Eight.

Q. *Which of them are Vowels?*

A. Only *e*.

Q. *What do you call the reſt?*

A. Conſonants.

Q. *How many Syllables are there in this Word?*

A. Only one.

Q. *What do you call Words of one Syllable?*

A. Monoſyllables.

Q. *How do you know this Word to be but one Syllable.*

A. Becauſe it has but one diſtinct Sound.

Q. *What is it that gives that Sound?*

A. The Vowel *e*.

Q. *Spell the Word* Province.

A. P, r, o, Pro; v, i, n, c, e, vince; Province.

Q. *What is the Signification of this Word?*

A. It ſignifies a conſiderable Part of a Country, or the Juriſdiction of an Archbiſhop; as the Dioceſs of *Bath* and *Wells* is ſaid to be in the Province of *Canterbury*; it likewiſe ſignifies an Office or Buſineſs.

Q. *How many Syllables are there in this Word* Province?

A. Two, *viz. Pro* and *vince*.

Q. *How many Vowels are there?*

A. Three, *viz.* one in the firſt Syllable, and two in the laſt.

Q. *Why is* e *placed at the End of this Word?*

A. To ſoften the Sound of *c*.

Q. *How do you know it ſoftens the Sound of* c?

A. By leaving out *e*, which would make the Word *Provinc*, not *Province*.

Q. *Is it the Property of* e *to ſoften any other Letter beſides the Conſonant* c?

A. Yes, it very often ſoftens the hard Sound of g, and is generally uſed to lengthen a Syllable.

Q. *Why in ſpelling this Word* Province, *do you divide the Conſonant* v *to the latter Vowel* i, *and not to the former Vowel? Repeat your Rule.*

A. Becauſe a ſingle Conſonant between two Vowels joins to the latter. *Rule the firſt.*

Q. *Spell the Word* Doxology.

A. D, o, x, Dox; o, Doxo; l, o, lo, Doxolo; g, y, gy; Doxology.

Q. *What is the Signification of* Doxology?

A. It ſignifies a Form of Praiſe, as *Glory be to the Father, and to the Son, and to the Holy Ghoſt*; which was anciently uſed in the Church of Chriſt, and is a full Expreſſion of our Belief of the Sacred Trinity.

Q. *How many Syllables are there in this Word?*

A. Four, *viz.* Dox-o-lo-gy.

Q. *What is it that gives the Sound of the laſt Syllable?*

A. The Vowel *y*.

Q. *How comes it that* y *is a Vowel?*

A. Becauſe it has the Sound of the Vowel *i*.

Q. *When is it that* y *has the Sound of the Vowel* i?

A. Always at the End of a Word, and in Words derived from the *Greek*.

Q. *But in this Word* Doxology,

I obſerve the Conſonant x *which comes between two Vowels, joins to the former; whereas you told me juſt now, that a Conſonant between two Vowels muſt join to the latter. How do you reconcile this?*

A. Eaſily; for no Rule can be ſo general but will admit of an Exception, as here the Conſonant *x* between two Vowels joins to the former, and is always an Exception to the firſt general Rule.

Q. *How do you ſpell* Pentateuch?

A. P, e, n, Pen; t, a, ta, Penta; t, e, u, c, h, teuch; Pentateuch.

Q. *What is the* Pentateuch?

A. The five Books of *Moſes*, viz. *Geneſis, Exodus, Leviticus, Numbers, Deuteronomy.*

Q. *How many Syllables are there in this Word?*

A. Three, *viz.* Pen-ta-teuch.

Q. *What is obſervable in this Word?*

A. That the laſt Syllable *teuch* ſounds as if it was written *tuke.*

Q. *What gives it that Sound?*

A. The improper Diphthong *eu.*

Q. *Why do you call it an improper Diphthong?*

A. Becauſe only one of the Vowels, *viz. u*, is ſounded.

Q. Ch *having two different Ways of pronouncing, what Sound has it in this Word?*

A. Like *k.*

Q. *When has* ch *the Sound of* k?

A. In moſt foreign Words, as *Chymiſt, Choler, Baruch, Archangel*, &c.

Q. *Spell* Decalogue.

A. D, e, De; c, a, ca, Deca; l, o, g, u, e, logue; Decalogue.

Q. *What does the* Decalogue *ſignify?*

A. The Ten Commandments.

Q. *How many Syllables are there in the Word* Decalogue?

A. Three.

Q. *Does not* gue *at the End of this Word make a Syllable of itſelf?*

A. No, *gue* joins to the preceding Letters *l* and *o*, and makes but one Syllable.

Q. *Of what Uſe is* u *at the End of this Word?*

A. To harden the Sound of *g.*

Q. *Why then is* e *final put at the End of this Word?*

A. Becauſe *u* alone never ends a Word, except *thou, you*, and Words from the *French*, as *lieu, adieu*, &c.

Q. *Spell* Apocrypha.

A. A; p, o, po, Apo; c, r, y, cry, Apocry; p, h, a, pha, Apocrypha.

Q. *What does* Apocrypha *ſignify?*

A. Thoſe Books of the *Old Teſtament* which do not appear to be of equal Authority with the reſt.

Q. *How many Syllables are there in this Word?*

A. Four, *viz.* A-po-cry-pha.

Q. *How many Vowels are there?*

A. Four, *viz.* A, o, y, and a.

Q. *Why do you, in dividing this Word, join* cr *to the Vowel* y, *and* ph *to the Vowel* a?

Repeat your Rule.

A. When two Conſonants, which begin a Syllable, come between two Vowels, they muſt join to the latter.

Q. *What Sound has* ph *in this Word?*

A. That of the Conſonant *f.*

Q. *Has* ph *always that Sound?*

A. No, in the Word *Shepherd, ph* is divided.

Q. *Spell the Word* Boaſting.

A. B, o, a, ſt, Boaſt; i, n, g, ing; Boaſting.

Q. *How many Syllables are there in this Word?*

A. Two, *viz.* Boaſt-ing.

Q. *How*

Q. *How many Vowels are there?*

A. Three, *viz.* o, a, and i.

Q. *What do you call* oa *in the firſt Syllable?*

A. A Diphthong.

Q. *What Sort of Diphthong do you call it?*

A. An improper one.

Q. *Is the Vowel* a *of any Uſe in this Word?*

A. Yes.

Q. *Of what Uſe?*

A. To lengthen the Syllable.

Q. *You told me that two Conſonants that will begin a Syllable, when they come between two Vowels, muſt join to the latter: Why then do you in this Word join them to the former, ſince* ſt *will begin a Syllable?*

A. This Word being a Derivative, is an Exception to the general Rule, and muſt keep its diſtinct Parts, *viz.* the Primitive by itſelf, and the Termination the ſame.

Q. *From whence is this Word derived?*

A. From *Boaſt*; therefore *ſt* muſt join to the former Vowel; but, if it had been a ſingle Word, then it muſt have been joined to the latter Vowel, or, if the Pronunciation would admit, ſeparated, as in *Maſter, Siſ-ter,* &c.

Q. *Spell* Confuting.

A. C, o, n, Con; f, u, fu, Confu; t, i, n, g, ting, Confuting.

Q. *How many Syllables are there in this Word?*

A. Three.

Q. *How many Vowels are there?*

A. Three, *viz.* o, u, and i.

Q. *What Kind of Word is this?*

A. A Derivative.

Q. *If this Word be a Derivative, why do you not divide it into diſtinct Parts, as obſerved in the preceding Word,* viz. *the Primitive by itſelf, and the Termination the ſame?*

A. Becauſe all Derivatives, whoſe Primitives end in *e*, and the Termination added begins with a Vowel, muſt have *e* left out in the Primitive, and the laſt Conſonant of the Primitive join to the Termination, as *confute, confu-ting*, not *confute-ing*, or *conſut-ing*. See Page 124.

Q. *Spell* Corrupting.

A. C, o, r, Cor; r, u, p, t, rupt, Corrupt; i, n, g, ing, Corrupting.

Q. *Why in the ſpelling this Word* Corrupting, *do you divide the two* r's?

A. Becauſe they will not begin a Syllable, and conſequently muſt be ſeparated, one to the former, and the other to the latter Vowel.

Q. *If two Conſonants that will not begin a Syllable muſt be ſeparated, why don't you divide* pt, *ſince they will not begin a Syllable?*

A. This Word, being a Derivative, muſt keep its diſtinct Parts, as hath been already obſerved.

Q. *Spell the Word* Corruption.

A. C, o, r, Cor; r, u, p, rup, Corrup; t, i, ti, Corrupti; o, n, on, Corruption.

Q. *What kind of Word is* Corruption?

A. A Derivative.

Q. *From whence is it derived?*

A. From *Corrupt*.

Q. *If* Corruption *be a Derivative, why don't you divide it as ſuch,* viz. *the Primitive by itſelf, and the Termination the ſame?*

A. Becauſe, in Words of this Termination, there is a Neceſſity for the contrary; for ſhould *t* be ſeparated from *i*, the Word would be *Cor-rupt-i-on*, not *Corruption*.

Q. *What Sound has* ti *in the Word* Corruption?

A. The Sound of *ſh*.

Q. *When is the Sound of* ti *like* ſh?

A. Before a Vowel, as in *Corruption*.

Q. *Is*

Q. *Is the Sound of* ti *before a Vowel always like* ſh?

A. No; when *x* or *s* comes before *ti*, it alters that Sound, as in *Queſtion, Commixtion,* &c.

Q. *Spell* Diſappoint.

A. D, i, ſ, Diſ; a, p, ap, Diſap; p, o, i, n, t, point, Diſappoint.

Q. *How many Syllables are there in this Word?*

A. Three.

Q. *How many Vowels?*

A. Two, and one Diphthong.

Q. *Which do you call the Diphthong?*

A. Oi.

Q. *Why do you call it a Diphthong?*

A. Becauſe the joining of two Vowels in one Sound and Syllable makes a Diphthong.

Q. *What Sort of Diphthong is* oi?

A. A proper Diphthong.

Q. *How do you know it is a proper Diphthong?*

A. Becauſe both Vowels are ſounded.

Q. *But in this Word* Diſappoint, *how comes it that you join the Conſonant* ſ *to the Vowel* i; *ſince, in the Word* Doxology, *you gave no other Exception than that of the Conſonant* x, *which you ſaid always joined to the former Vowel? What is your Reaſon for this?*

A. The Word *Doxology* would admit of no other Exception; but *Diſappoint*, being another Kind of Word, is always an Exception to the firſt general Rule.

Q. *What Kind of Word is* Diſappoint?

A. A Compound; in which the ſeveral Parts are to be kept by themſelves, and divided as above.

Q. *Spell* Godhead.

A. G, o, d, God; h, e, a, d, head, Godhead.

Q. *What Kind of Word is this? Is it a Derivative or Compound?*

A. A Compound.

Q. *How do you know it is a Compound?*

A. Becauſe it is compounded of two entire Words, as *God-head.*

Q. *How many Syllables are there in this Word?*

A. Two.

Q. *How many Vowels are there?*

A. One, and a Diphthong.

Q. *What Kind of Diphthong is it?*

A. An improper Diphthong.

Q. *Spell the Word* Gethſemane.

A. G, e, t, h, Geth; ſ, e, ſe; Gethſe; m, a, ma; Gethſema; n, e, ne; Gethſemane.

Q. *What is* Gethſemane?

A. A Garden in the Mount of *Olives*, over the Brook *Cedron*, whither our Saviour did frequently reſort to pray.

Q. *Where do you find this written?*

A. In St. *Matthew*, chap. xxvi. ver. 36.

Q. *Read the Verſe.*

A. Then cometh *Jeſus* with them unto a Place called *Gethſemane*; and ſaith unto his Diſciples, Sit ye here, while I go and pray yonder.

Q. *What is obſervable in this Verſe?*

A. The Points and Stops.

Q. *How many Stops are there in this Verſe?*

A. Four, *viz.* Two Comma's, a Semicolon, and a Period.

Q. *What do you call the Stop after the Word* Gethſemane?

A. A Semicolon.

Q. *What do you call the Stop after the Word* yonder?

A. A Period.

Q. *What is a Period?*

A. A full Stop marked thus (.).

Q. *How long muſt you ſtop at a Comma?*

A. While

A. While any one may give a Motion with his Finger, or count one.

Q. *How long at a Semicolon?*

A. Whilſt a Perſon may repeat one, two.

Q. *How long at a Period?*

A. Whilſt a Perſon may repeat one, two, three, four.

Q. *What is further obſervable in this Verſe?*

A. That at the End of the Word *Gethſemane*, the Vowel *e* makes a diſtinct Syllable.

Q. *How many Syllables are there in this Word?*

A. Four, *viz.* Geth-ſe-ma-ne.

Q. *At the End of what Word did you ſay the Vowel* e *makes a diſtinct Syllable?*

A. At the End of *Gethſemane.*

Q. *Does the Vowel* e *make a diſtinct Syllable at the End of any other Word beſides* Gethſemane?

A. Yes; it makes a diſtinct Syllable at the End of Scripture proper Names, as *Can-da-ce, Sa-lo-me, A-bi-le-ne, Eu-ni-ce.*

Q. *Why at the Beginning of* Gethſemane, *is there a great Letter?*

A. Becauſe the initial or firſt Letter of all proper Names is ever written or printed with a Capital.

Q. *Where do you ſay Capitals or great Letters are uſed?*

A. Capital or great Letters are uſed at the Beginning of all proper Names, Titles of Honour and Dignity; of Arts, Offices, and Trades; all Periods, and Verſe; all emphatical or remarkable Words. Alſo *I* and *O*, when alone, are written with Capitals.

An EXPLANATION *of* TERMS *made uſe of in the* Whole Duty of Man, *and other good Books.*

Q. *WHAT is the Bible?*

A. The Book of God.

Q. *What is the Old Teſtament?*

A. The ancient Revelation of God's Will to the *Jews* by the Prophets.

Q. *What is the New Teſtament?*

A. God's latter Revelation of his Will by the Evangeliſts and Apoſtles.

Q. *What is an Oath?*

A. An Appeal to God for the Truth of what we ſay.

Q. *What is the Soul of Man?*

A. The Soul is the ſpiritual and immortal Part of Man, which is the Cauſe of all his Actions.

Q. *What is Conſcience?*

A. Conſcience is the Senſe which a Man has of his Duty to, and Sin againſt God.

Q. *What is Grace?*

A. A free Gift, or Favour of God.

Q. *What is a State of Grace?*

A. A State of Favour with God, which is a State of Salvation?

Q. *What is Martyrdom?*

A. Suffering for a Teſtimony to the True Religion.

Q. *What is Apoſtacy?*

A. A renouncing of the true Religion.

Q. *What is an Atheiſt?*

A. The fooliſh Man that ſays in his Heart, there is no God.

Q. *What is Orthodoxy?*

A. Right Judgment in the Truths of Religion.

Q. *What is God's Omnipreſence?*

A. His being in all Places.

Q. *What is God's Omniſcience?*

A. His Knowledge of all Things.

Q. *What is a Liturgy?*

A. A Form of Publick or Common Prayer.

Q. *What is a Litany?*

A. A general Form of Supplication, to be uſed by the Miniſter and People.

Q. *What is a Catechiſm?*

A. A brief Inſtruction in the Fun-

Fundamentals of Chriſtianity by Way of Queſtion and Anſwer.

Q. *What is a Catechumen?*

A. One that is learning a Catechiſm.

A Method of INSTRUCTION *out of the Holy Scripture.*

TO initiate Children in the Knowledge of the Sacred Writings, and to give them an early Taſte of their Beauty and Excellency above all other Writings, it may be proper, in the firſt Place, to acquaint them with the moſt remarkable Tranſactions contained therein. As,

The Creation of the World.
The Univerſal Flood.
The Call of Abraham.
The Children of Iſrael's *Deliverance out of* Egypt.
The Building of Solomon's *Temple.*
The Return of the Jews *from the* Babyloniſh *Captivity.*
And, *The Coming of* Chriſt *in the Fleſh.*

From theſe Tranſactions raiſe in the Minds of Children a Senſe of God's wonderful Favour and Goodneſs to Mankind. Speak to them of the Praiſe of God, and enlarge upon thoſe Attributes of the divine Being which you find ſo frequent in the Holy Scripture, ſuch as his Wiſdom, Juſtice, Power, and Goodneſs, *&c.* Fill them with the moſt exalted Senſe of Gratitude, Love, Obedience, and Dependence; acquaint them with the Teſtimony of all Ages concerning thoſe Facts which you relate; ſhew them the Impoſſibility of any Miſtake about them, and make it evident that they have all the Appearance of Truth that any Hiſtory is capable of; that they were wrote at the Times when, or ſoon after, the Things related were done, and that by Perſons of the greateſt Character, highly favoured of God, and choſen by him for the Propagation of his Truth to the World.

Thus will you improve their Knowledge, and lay a Foundation of Piety and Religion in their tender Minds. Only this I would beg Leave to caution, That whoever makes Uſe of this Method muſt confine himſelf to the moſt plain and eaſy Things, and give no Gloſſes or Interpretation of Paſſages high or myſterious; theſe are above the Reach of ordinary Capacities, perhaps not to be explained, dangerous to be dwelt upon, and never to be entertained but with the profoundeſt Reverence and Humility. Let the Drift of your Inſtructions be the practical Points of Chriſtianity, and raiſe the Affections of Children to an Imitation of thoſe Virtues recorded in the Life of our bleſſed Lord, I mean thoſe of his Patience, Humility, and doing good to the Souls of Men, *&c.* To this End, let the Actions of our Saviour be repreſented with all the Advantages you can; ſhew them the Difference between the Actions of wiſe and good Men, and thoſe of the wicked and profane; enlarge upon the Happineſs of the one, and the dreadful Circumſtances and Condition of the other. Thus will you imprint on their Minds a Senſe of their Duty, and diſpoſe them betimes for the Practice of Religion and Virtue.

If this Method be thought too difficult, you may exerciſe Children in the following Manner: Take ſome eaſy Verſe, or Portion of Scripture,

ture, out of the Leſſons which they read; let them read it over and over, 'till they are well acquainted with it, and are almoſt able to repeat it by heart; then turn the Subject-matter of it into Queſtions and Anſwers, always requiring the Anſwer out of the ſame Verſe, or what may naturally ariſe from the Subject which you are upon. As thus:

Let one of the Children read *Eccleſiaſtes*, chap. xii. ver. 1.

Remember now thy Creator in the Days of thy Youth, while the evil Days come not, nor the Years draw nigh, when thou ſhalt ſay, I have no Pleaſure in them.

Here let the INSTRUCTOR *propoſe the following* QUESTIONS.

Q. *WHOM ought you to remember?*

A. My Creator.

Q. *What ought you to do concerning your Creator?*

A. Remember him.

Q. *When ought you to remember your Creator?*

A. In the Days of my Youth.

Q. *Ought you not to remember your Creator before the evil Days come?*

A. Yes.

Q. *What ought you to do before the evil Days come?*

A. To remember my Creator.

Q. *Ought you not to remember him before the Years draw nigh, wherein you ſhall ſay I have no Pleaſure in them?*

A. Yes.

Q. *What ought you to do before the Years draw nigh wherein you ſhall ſay I have no Pleaſure in them?*

A. To remember my Creator.

Q. *What ought you to remember?*

A. My Creator.

Q. *Who is your Creator?*

A. GOD.

Q. *What is it to remember God your Creator?*

A. It is to believe in him, to fear him, and to perform my whole Duty to him.

Q. *Where is your Duty to God your Creator deſcribed?*

A. In our Catechiſm.

Q. *In what Part of it?*

A. In the Anſwer to this Queſtion, What is thy Duty towards God?

Q. *Repeat the whole.*

A. My Duty towards God, *&c.*

Q. *What may you be ſaid to do, when you perform your Duty towards God?*

A. To remember my Creator.

Q. *Why may you then be ſaid to remember your Creator?*

A. Becauſe then I remember him as I ought, with Gratitude and Obedience.

Q. *When ought you to remember your Creator?*

A. Now, in the Days of my Youth.

Q. *Why ought you to remember your Creator ſo ſoon?*

A. For two Reaſons;

Firſt, For fear I ſhould die young and unprepared, for want of remembering him.

Secondly, Becauſe it will be much harder for me to remember him when I am grown up, and old in Sin.

Q. *Is that Caution given here in this Place?*

A. Yes.

Q. *How is it expreſſed?*

A. In theſe Words, *While the evil Days come not, nor the Years draw nigh, when thou ſhalt ſay, I have no Pleaſure in them.*

Or

Or thus:

Let a Child read two, three, or more Chapters out of one of the Books of the *Old* or *New Teſtament*; let him likewiſe read them over and over, 'till he is well acquainted with the chief Paſſages contained therein; ſhew him, from the Contents of thoſe Chapters, what thoſe principal Paſſages are: For Inſtance, in the Book of *Geneſis* are theſe Things principally to be obſerved, *viz.* The Creation of the World, the Flood, the Origin of Nations, the Confuſion of Languages, and the Hiſtory of *Abraham.*

Proceed to aſk, Who created the World? In how many Days did God create the World? What did he on the ſeventh Day? What was the Firſt Day's Work? What was the Second? What was the Third? *&c.* Who was *Adam?* On what Day was he created? Who was *Eve?* Out of what was ſhe formed? What was their State and Condition? Name the Place of their Abode. Did they continue in that happy State? How came they to be deprived of it? Who was it that murdered his Brother? Why did he kill him? What was his Puniſhment?

How long did the World continue? With What was the World deſtroyed? How came God to deſtroy the World? Were there none ſaved at the Deluge? Who was ſaved? What Covenant did God make with the World? By what Token did he make this? What was there remarkable at the Building of *Babel?* &c.

Thus will you exerciſe the Judgment of thoſe whom you inſtruct; and thus will you lay a Foundation of uſeful Knowledge in their tender Minds. This Method, how difficult ſoever at firſt Trial, will, by daily Uſe, be eaſy and delightful. Children will, by this Means, give greater Attention to what they hear or read; and Parents, *&c.* will have a better Opportunity of inſtilling good Principles, and enlarging the Capacities of their Children. But, as I hinted above, nothing ſhould be offered that is difficult or abſtruſe; nothing that is high, or above their Capacities; nothing but what immediately concerns the Good of their Children, and their Improvement in the Sacred Hiſtory.

QUESTIONS *for the* INSTRUCTION *of* CHILDREN *in the* CHURCH-CATECHISM.

Firſt, *On the* PRIVILEGES *of* BAPTISM, *&c.*

WHat was you made at your Baptiſm *(a)*? Whoſe Member was you made *(b)*? Whoſe Child was you made *(c)*? Of what was you made an Inheritor *(d)*? Were theſe Privileges conferred upon you abſolutely, without any Conditions *(e)*? What are the Conditions *(f)*? What is your Baptiſmal Vow *(g)*? Whoſe Works are you

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ANSWERS *to the* QUESTIONS *in the* CATECHISM.

On the PRIVILEGES *of* BAPTISM, *&c.*

(a) A Member of Chriſt. *(b)* Chriſt's Member. *(c)* God's Child. *(d)* Of the Kingdom of Heaven. *(e)* No. *(f)* That I perform my Baptiſmal Vow. *(g)* To renounce the Devil and all his Works, *&c.*

you to renounce (*b*)? Who promiſed you ſhould do this (*i*)? In whoſe Name did they promiſe it (*k*)? What did they promiſe that you ſhould renounce (*l*)? What did they promiſe that you ſhould believe (*m*)? What did they promiſe that you ſhould keep (*n*)? Are you willing to do all that they promiſed for you (*o*)? But do you think you are able to do it of your own Strength (*p*)? How then do you think that you ſhould be enabled to do it (*q*)? What muſt you do to obtain God's Help (*r*)?

On the CREED.

WHO is the Father Almighty (*a*)? Who is Almighty (*b*)? Who made Heaven and Earth (*c*)? Who is Jeſus Chriſt (*d*)? Whoſe Son is Jeſus Chriſt (*e*)? Who is our Lord (*f*)? Who was conceived by the Holy Ghoſt (*g*)? Who was born of the Virgin Mary (*h*)? Who ſuffered under *Pontius Pilate* (*i*)? Who was *Pontius Pilate* (*k*)? What Death did Chriſt ſuffer (*l*)? On what Day did he riſe from the Dead (*m*)? Whither did he aſcend (*n*)? To what Place (*o*)? Why do you ſay at the Right-hand of God? Hath God any Hands (*p*)? What do you mean by the Right-hand of God (*q*)? Shall he ever come from the Right-hand of God (*r*)? What ſhall he come to do (*s*)? Shall every one at that Day give an Account of all his Thoughts, Words, and Actions (*t*)? Can any eſcape this Judgment (*u*)? Can any hide their Sins from God, the great Judge of the World (*w*)?

How many Perſons do you believe in (*x*)? Which is the firſt (*y*)? Which is the ſecond (*z*)? Which is the third (*a*)? To which of theſe Three Perſons is the Creation of the World aſcribed (*b*)? To which is the Redemption of Mankind aſcribed (*c*)? What does the Holy Ghoſt for us (*d*)? Who is the Holy Ghoſt (*e*)? Is not the Holy Ghoſt God (*f*)? You ſay that you believe in God the Father, God the Son, and God the Holy Ghoſt: Are theſe Three Gods (*g*)? What are they then (*h*)?

On the COMMANDMENTS.

WHAT is the Firſt Commandment? What is the Second? The Fourth? the Eighth? The Seventh? The Ninth? The Sixth? Which of them forbids all Acts of Cruelty, Malice, and

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(*b*) The Devil's. (*i*) My Godfathers and Godmothers. (*k*) In my Name. (*l*) The Devil and all his Works. (*m*) All the Articles of the Chriſtian Faith. (*n*) God's holy Will and Commandments. (*o*) Yes. (*p*) No. (*q*) By God's Help. (*r*) I muſt pray to God for it.

On the CREED.

(*a*) God. (*b*) God. (*c*) God. (*d*) The only Son of God. (*e*) God the Father's Son. (*f*) Jeſus Chriſt. (*g*) Jeſus Chriſt. (*h*) Jeſus Chriſt. (*i*) Jeſus Chriſt. (*k*) The *Roman* Governor under *Tiberius* the Emperor. (*l*) He was crucify'd. (*m*) The third Day. (*n*) Into Heaven. (*o*) To the Right-hand of God. (*p*) No; God is a Spirit, and hath no Body, nor Parts of a Body. (*q*) The chief Place of Power, of Honour, and Dignity, under God the Father. (*r*) Yes. (*s*) To judge the Quick and the Dead. (*t*) Yes. (*u*) No. (*w*) No. (*x*) Three. (*y*) God the Father. (*z*) God the Son. (*a*) God the Holy Ghoſt. (*b*) God the Father. (*c*) God the Son. (*d*) He ſanctifies us. (*e*) The Third Perſon in the Sacred Trinity. (*f*) Yes. (*g*) No. (*h*) Three Perſons in one Godhead.

Revenge, &c. (*a*)? Which of them forbids Stubbornneſs, Diſobedience, and Undutifulneſs to Parents (*b*)? Which of them forbids Stealing (*c*)? Which Lying and Slandering, &c. (*d*)? Which Swearing and Curſing, or taking God's Name in vain, &c. (*e*)? Which of them forbids doing any thing injurious to the Body or Life of our Neighbour, (*f*)? Which of them requires us to be faithful to the Intereſt, Character, and good Name of our Neighbour (*g*)? Which of them requires us to pray to God, to hear his Word read and preach'd, and to attend the Ordinances of Religion (*b*)? Which of them requires the Duty of Temperance, Soberneſs, and Chaſtity (*i*)? Which of them requires Obedience to Superiors (*k*)? What does the fifth Commandment require with reſpect to your natural Parents, your Father and Mother (*l*)? What with reſpect to your civil Parents, *i. e.* the King, and all that are put in Authority under him (*m*)? What with reſpect to your Governors, your Teachers, your ſpiritual Paſtors and Maſters (*n*)? And what with reſpect to your Betters (*o*)? What are you not to do to any body (*p*)? What are you to be in all your Dealings (*q*)? What are you not to bear in your Heart (*r*)? What are you to keep your Hands from (*s*)? What your Tongue from (*t*)? How are you to keep your Body (*u*)? What are you not to do with reſpect to other Mens Goods (*w*)? What are you to learn and labour for (*x*)? And what are you to do in that State of Life unto which it hath pleaſed God to call you (*y*)?

On PRAYER.

ARE we able of ourſelves, of our own Strength, Power, and Ability, to believe and to do all that we promiſed at our Baptiſm (*a*)?

Ought we not to pray to God for his Grace, to aſſiſt us in the Performance of our Duty (*b*)?

Will the bare Repetition of our Prayers be ſufficient to recommend us to the Favour of God (*c*)?

Does not God require us to pray with our Hearts as well as with our Lips (*d*)?

Will our Prayers be acceptable to God, and will they be any-way conducive to Happineſs without our own Endeavours (*e*)?

In our Prayers is it not required that we make uſe of the Lord's-Prayer (*f*)?

Is it not a Sin to ſlight, or wholly to omit this Prayer (*g*)?

Did not our bleſſed Lord command us to uſe this Prayer (*b*)?

Is not Prayer one of the principal Means of Grace (*i*)?

Is not receiving the bleſſed Sacrament another Means of Grace (*k*)?

On the COMMANDMENTS.

(*a*) The Sixth. (*b*) The Fifth. (*c*) The Eighth. (*d*) The Ninth. (*e*) The Third. (*f*) The Sixth. (*g*) The Ninth. (*b*) The Fourth. (*i*) The Seventh. (*k*) The Fifth. (*l*) To love, honour, and ſuccour them. (*m*) To honour and obey them. (*n*) To ſubmit myſelf. (*o*) To order myſelf lowly and reverently. (*p*) To hurt nobody. (*q*) True and juſt. (*r*) No Malice or Hatred. (*s*) Picking and Stealing. (*t*) Evil-ſpeaking, Lying, and Slandering. (*u*) In Temperance, Soberneſs, and Chaſtity. (*w*) Covet or deſire them. (*x*) To get my own Living. (*y*) My Duty.

On RRAYER.

(*a*) No. (*b*) Yes. (*c*) No. (*d*) Yes. (*e*) No. (*f*) Yes, (*g*) Yes. (*b*) Yes. (*i*) Yes. (*k*) Yes.

On

On the SACRAMENTS.

THAT you may underſtand the Nature of a Sacrament, anſwer in the Words of the Catechiſm: What meaneſt thou by this Word Sacrament (*a*)? How many Sacraments are there (*b*)? Which are they (*c*)? How many Parts are there in a Sacrament (*d*)? What are thoſe Parts (*e*)? What is the outward Sign in the Sacrament of Baptiſm (*f*)? Wherewith is it that Perſons are baptiſed (*g*)? In whoſe Name are they baptiſed (*b*)? What is the inward or ſpiritual Thing ſignified (*i*)? By whom were thoſe Signs ordained (*k*)? Is there any Thing required of Perſons to be baptiſed (*l*)? What is required (*m*)? If Faith and Repentance are required of baptiſed Perſons, why then are Infants baptiſed, when, by reaſon of their tender Age, they cannot perform them (*n*)? What do Infants promiſe by their Sureties (*o*)? Who is bound to perform the Promiſe made for Infants by their Sureties (*p*)? When are they bound to perform it (*q*)?

What was the End and Deſign of inſtituting the Sacrament of the Lord's Supper (*r*)? For the continual Remembrance of what (*s*)? How long do you ſay Chriſt's Death is to be remembred (*t*)? What is the outward Sign in the Sacrament of the Lord's Supper (*u*)? What is the inward Thing ſignified (*w*)? By whom is the Body and Blood of Chriſt verily and indeed taken and received after a ſpiritual Manner (*x*)? Is the Body and Blood of Chriſt verily and indeed taken and received after a ſpiritual Manner by none but the Faithful (*y*)? What are the Advantages that accrue to us by a worthy Reception of this bleſſed Sacrament (*z*)? By what are our Souls ſtrengthened and refreſhed (*a*)? How are our Souls ſtrengthened and refreſhed (*b*)? Is there any thing required of thoſe who come to the Lord's Supper (*c*)? What is required (*d*)?

Concerning what muſt they examine (*e*)? What muſt they purpoſe (*f*)? How muſt they purpoſe (*g*)? What muſt they in the next Place examine (*h*)? What Kind of Faith muſt they have (*i*)? Thro' whom does this lively Faith expect Mercy (*k*)? What is farther to be examined (*l*)? What Kind of Remembrance muſt we have of the Death

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On the SACRAMENTS.

(*a*) I mean, &c. (*b*) Two. (*c*) Baptiſm, and the Supper of the Lord. (*d*) Two. (*e*) The outward viſible Sign, and the inward ſpiritual Grace. (*f*) Water. (*g*) With Water. (*h*) In the Name of the Father, &c. (*i*) A Death unto Sin. (*k*) By Chriſt himſelf. (*l*) Yes. (*m*) Repentance and Faith. (*n*) Becauſe they promiſe them both by their Sureties, &c. (*o*) Repentance and Faith. (*p*) Themſelves. (*q*) When they come to Age. (*r*) For the continual Remembrance, &c. (*s*) Of the Death of Chriſt. (*t*) Continually. (*u*) Bread and Wine. (*w*) The Body and Blood of Chriſt. (*x*) By the Faithful. (*y*) No. (*z*) The ſtrengthening and refreſhing of our Souls. (*a*) By the Body and Blood of Chriſt. (*b*) As our Bodies are by the Bread and Wine. (*c*) Yes. (*d*) That they examine themſelves. (*e*) Whether they repent them truly, &c. (*f*) To lead a new Life. (*g*) Stedfaſtly. (*h*) Whether they have a lively Faith, & *c* (*i*) A lively Faith. (*k*) Thro' Chriſt. (*l*) Whether they have a thankful Remembrance of the

of Chriſt (*m*)? What is in the laſt Place to be examined (*n*)? Who muſt they be in Charity with who will worthily receive this bleſſed Sacrament (*o*)?

Death of Chriſt. (*m*) A thankful Remembrance. (*n*) Whether we are in Charity with all Men. (*o*) With all Men.

SELECT PROVERBS.

I. *Italian.* Sp. *Spaniſh.* F. *French.* Sc. *Scotch.* B. *Britiſh.*

God, Religion, Virtue, Good Life, &c.

'TIS the wiſeſt Thing in the World to be good. F.
The more you think of dying, the better you will live. I.
It is horribly dangerous to ſleep near the Gates of Hell. I.
Let nothing affright you but Sin.
He is not good who does not endeavour to grow better. I.
He begins to be bad who takes himſelf to be good. I.
Hell is full of good Intentions. I.
Never do that by yourſelf, which you would bluſh to have known.
Knavery may ſerve a Turn; but Honeſty is the beſt at the long run.
Repentance always coſts very dear. Sp.
To do Good make no Delay;
For Life and Time ſlide faſt away. I.
He who reſolves to mend has God on his Side. Sp.
He loves you better, who ſtrives to make you good, than he who ſtrives to pleaſe you. Sp.
Conſider well who you are, what you do, whence you come, and whither you are to go. I.
Every Sin brings its Puniſhment along with it. B.

Charity.

Giving to the Poor leſſens no Man's Store. Sp.
The Hand that gives, gathers. B.
He who gives Alms makes the beſt Uſe of his Money.
He that does a Kindneſs to a good Man does a greater to himſelf. I.
All worldly Joys are leſs than doing Kindneſſes.
Mercy alone makes us like to God. I.
Alms-giving never makes any Man poor, nor Robbery rich, nor Proſperity wiſe.
So much is only mine, as either I uſe myſelf, or give for God's Sake. I.

Anger, Patience, Forgiveneſs, &c.

Anger ſoon dies with a wiſe and good Man. B.
He is a Fool who cannot be angry; but he is a wiſe Man who will not.
So much of Anger, ſo much of nothing to the Purpoſe.
To forget a Wrong is the beſt Revenge.
Forgive others Faults, but not your own. I.
He is a wiſe Man who can make a Friend of a Foe. Sc.
'Tis great Courage to ſuffer, and great Wiſdom to bear it patiently. Sc.

Self-Love, Self-Conceit.

Self-Love is a Mote in every Man's Eye.
A Man's own Opinion is never in the wrong. I.

Every

Every Man is a Fool in another Man's Opinion. Sp.
He is the wiſeſt Man who does not think himſelf to be ſo. F.
He, who will have no Judge but himſelf, condemns himſelf. I.
He, who will not be adviſed, cannot be help'd.
God has provided no Remedy for Obſtinacy.

Speech.

Civil Language never hurts the Tongue. F.
A ſober Man, a ſoft Anſwer. B.
No Wiſdom equal to Silence. B.
Little ſaid is ſooneſt mended.
The wiſeſt Man ſpeaks the leaſt.

Lying.

One Lye draws down ten more after it. I.
Speak Truth, and ſhame the Devil.
Shew me a Lyar, and I will ſhew you a Thief.

Slandering, Detraction, Cenſuring.

Speaking of others breeds nothing but Miſchief.
Ill-will never ſaid well.
Either ſay nothing of the Abſent, or ſpeak like a Friend.
It is a Sin to lye on the Devil. Sc.
Speak well of your Friend; of your Enemy, neither well nor ill.
Improve rather by other Men's Faults, than cenſure them.
If every Man would mend one, we ſhould all be mended.
The Abſent are always in Fault.
He, who cannot hold his Peace, will never live at Eaſe. I.
In all Contention put a Bridle upon your Tongue.
Speaking ill of others is a villainous Practice.

Pride, Pleaſure, Intemperance.

A great deal of Pride obſcures or blemiſhes a thouſand good Qualities.
Of all Faults, Pride is leaſt perceived in one's ſelf.
Humility is the moſt certain Character of a true Chriſtian.
Fly the Pleaſures that will bite To-morrow.
From ſhort Pleaſures comes a long Repentance.
Drinking Water neither makes a Man ſick, nor in Debt, nor his Wife a Widow.
Few die of Hunger; an Hundred Thouſand of Surfeits.
He, who knows nothing, is confident in every Thing.

Diligence, Induſtry, Idleneſs.

Heaven is not to be had by bare Wiſhes.
God guards him, who guards himſelf.
A Man may be rich by chance, but never wiſe or good without taking Pains.
Working in your Calling is half Praying.
By doing nothing we learn to do Ill.
The Devil tempts others; but an idle Perſon tempts the Devil.
The fewer Hours a Man ſleeps, the more he lives.

*** The above PROVERBS are explained by the AUTHOR, and ſold by Mr. RAIKES, &c.

PRECEPTS for CHILDREN.

In Imitation of *LILY*'s QUI MIHI.

For the Uſe of Engliſh Schools.

COME, Child, ſince thou my Scholar art,
Attend to what I here impart;
Let all theſe Precepts treaſur'd be
Up in thy Mind, which I give thee.
And firſt, when thou from Sleep doſt wake,
Let all thy Thoughts on God await:
Drive Sloth, that baneful Vice, away;
Tow'rds Heav'n lift up thy Heart and pray.
Get up betimes, and on thy Knees
Adore that God, who all Things ſees,
Who all thy Actions does ſurvey,
And ſtill protects thee Day by Day.
Then next thy Hands and Face waſh fair,
Make clean thy Cloaths, and comb thy Hair;
And, if to Church the Bell does call,
On no Pretence delay at all;
But go with Speed, thyſelf prepare
For Acts divine in Praiſe and Pray'r:
And, as thou ent'reſt at the Gate,
Let Rev'rence on thy Actions wait;
Let nothing find Indulgence there,
That interrupts thy Thoughts in Pray'r:
That hinders thee from praiſing God,
Or draws thy Mind from Objects good;
But be compos'd, devout, ſerene;
Let no vain Thoughts then intervene.
And, as from Church to School you go,
Beware that you no Rudeneſs ſhew:
Let nothing wanton e'er betray
A vicious Mind in Sport or Play.
When in my School you firſt appear,
With decent Bow ſalute me there.
And, as Reſpect you ought to ſhow
To ev'ry Body, high or low,
So to your Mates, reſpectively,
You ſhould behave engagingly;

And if a Stranger viſits me
Or in my School by chance ſhould be,
Obſerve due Order, keep ſtrict Rule,
Remember then, you're in my School,
That, whilſt you're there, good Manners ought
To be obſerv'd, as well as taught;
Riſe up, and make a decent Bow;
Scholars ſhould all Good-breeding ſhew.
To interrupt me at that Time
Would then appear no common Crime,
But juſtly for Correction call
On Boys who wrangle, prate, or bawl.
Sit where I bid you, and from thence
Stir not on any ſlight Pretence.
And, as in Learning you improve,
To higher Forms I'll you remove.
But in my School no Bargains make,
Nor ever Play-things give or take;
Nor yet by Force or Fraud detain
What's not your own; 'tis unjuſt Gain.
'Tis impious to an high Degree
T'invade another's Property,
Or, with a baſe diſhoneſt View,
To wrong your Fellows of their Due,
To keep, detain, or to diſown
What you've unjuſtly got, or ſtol'n.
Thus to defraud the Innocent
Would highly merit Puniſhment;
And God will one Day mark out thoſe,
Who trample thus upon his Laws,
Who violate thoſe ſacred Ties
By ſuch vile, baſe Enormities.
And commonly they who purloin
Are paid again in their own Coin;
For what they get by unjuſt Gain
Is oft repaid with Loſs and Shame;
And none will care to deal with him,
Who has a Cheat reputed been;
Which does that Proverb verify,
"Honeſty is beſt Policy."
Then, to preſerve an honeſt Name,
Let nothing, Child, thy Actions ſtain;

Let nothing baſe thy Name defile,
Or tempt thee to an Act that's vile:
But be ſincere, upright, and true,
At Home, at School, and elſewhere too,
And thou rewarded well ſhalt be,
For thy juſt Deeds, thy Probity;
Thou ſhalt have Bleſſings ſtill in ſtore,
To crown thy Virtue more and more,
To give Succeſs to thy juſt Ways,
And to conduct thee all thy Days.
Spend not thy Time in fooliſh Prate;
About thy Trifles ne'er debate;
Let Wrangles ever baniſh'd be,
Where all ſhould join in Harmony.
Some Boys indeed, of Minds perverſe,
Who to all Order are averſe,
Will in the School, whilſt in their Seat,
Diſturb their Mates with Hands or Feet:
Others too, on Miſchief bent,
Their Fellows' Learning ſtill prevent,
And ſometimes too, with Heat and Rage,
Reflect on others' Parentage.
But let them know, let them mark well,
Within my Verge a Plant does dwell,
That Crimes like theſe will ſoon expel.
This Plant no budding Vice endures,
Like Seventh Son, its Stroking cures,
And rarely fails to ſpur at once
The idle Drone, or wilful Dunce.
Fair Virtue does from it derive
Its Birth, its high Prerogative.
Then be advis'd, 'tis for your Good,
To nip your Vices in the Bud,
To check betimes what vicious ſeems,
And to avoid all wild Extremes.
Mind then your Book, and careful be
To practiſe what you're taught by me.
If aught I dictate or prepare,
Whate'er I dictate write out fair:
And to write well if you'd attain,
By Labour you this Art muſt gain.
Books, Pen-knife, Paper, Ink, and Quill,
Have at Command, keep by you ſtill.

Hold

Hold well your Pen, and chuſe that Light,
Which leaſt obſtructs or bars the Sight;
Which quickly will preſent to View
What Strokes are fine, what falſe, what true.
Keep in your Elbow, and ſit ſtrait;
A wriggling Poſture ever hate.
Obſerve what Strokes are full, what fine;
And how theſe Strokes ſhould lean, how join.
Let all your Strokes that downward fall
Be full and bold, but clean withal:
Let all your Strokes that upward riſe
Be fine and free, but clear likewiſe:
Let all your Letters ſtill agree,
In Height and Depth, with Symmetry;
And let your Writing free appear,
If you Perfection would come near,
And in your Cyph'ring take due Care,
That all your Figures bold appear,
That all your Sums are ſet ſo neat,
That ev'ry Row may ſtand compleat;
That ev'ry Page, in ev'ry View,
May have its Total juſt and true;
That ev'ry Leaf exact may be,
And ev'ry Sum from Error free.
Let nought that's botching e'er appear
In your Accompts, keep them all clear.
Blots, Blurs, or Scrawls, are ſhameful there,
Where all ſhould be both clear and fair.
And for your Taſk what I allot,
Produce it neat, without a Blot.
And, if a Queſtion ſhould ariſe,
Which you can't well ſolve otherwiſe,
Go to your Seniors, and with Heed
Take their Advice in all you need:
Who never doubts, to nought attains;
But he who doubts much Knowledge gains.
Do thou, my Child, mind what I ſay,
Leſt thou much Guilt of Sloth betray.
Attentive be: Teaching's in vain,
Unleſs my Words thou wilt retain.
For what Advantage will it be,
To teach a Block who minds not me?
To Pains and Labour all Things yield;
Th' aſſiduous Boy ſtill wins the Field.

But he, that does not take due Pains,
No Profit gets, or Knowledge gains:
For nothing can ſurmounted be
But by due Pains and Induſtry.
'Tis he, who labours, wins the Prize;
Not he, who's ſlothful, or unwiſe:
For as the Ground can't Flowers bring,
Without a conſtant Manuring,
So neither can a Child produce
The Seeds of Learning, but by Uſe.
A Rule in Speech obſerv'd muſt be,
Leſt you by Prattling trouble me.
Speak low in getting of your Taſk;
But high when I a Queſtion aſk;
Pronounce your Words diſtinctly too;
Ne'er hum and haw, as ſome Boys do;
But, with an Accent true, don't miſs
To give each Word due Emphaſis;
And, with a Cadence natural,
To let each Sentence cloſe or fall.
To ſpeak with Grace, with Eloquence,
Shews Judgment, Reaſon, and good Senſe.
And when you are to ſay a Part,
Aſſign'd by me to get by heart,
Don't need a Prompter, or betray
Your Indolence by that dull Way.
To what I aſk ſuch Anſwer frame,
As you from me Applauſe may gain.
In Converſation ſpeak with Eaſe;
Shun barb'rous Words, as Rocks in Seas.
To bring the Ign'rant to my Will,
Make it thy Care, thy Study ſtill;
For to inſtruct the Ignorant
Is worthy all Encouragement;
And, by inſtructing others, we
In learned Arts improv'd may be.
But thoſe, who great Pretenders are
To Knowledge much above their Sphere,
And who, the Vulgar to amuſe,
Talk loud and big of Things abſtruſe,
Mark and obſerve, to Eloquence
They Strangers are, and to good Senſe.
But, if true Knowledge you'd attain,
Apply to Men of Skill and Fame;

By whoſe Inſtruction you may learn
How Truth and Falſhood to diſcern.
And, if true *Engliſh* you would write,
By Grammar Rules you muſt indite;
And, if thoſe Rules you fain would know,
On GREENWOOD's Grammar Pains beſtow.
But, for a Style that's fine and free,
Let TILLOTSON your Pattern be:
His Works on Record brightly ſhine,
And do our Language much refine.
ADDISON's too, of high Renown,
With Beauty do our Language crown.
And STEELE, his Lucubrations ſhow
How much our Style does to him owe.
STANHOPE and NELSON you ſhould mind;
They too our Language have refin'd.
If you in Poetry delight,
Read Authors only chaſte and bright;
Or ſuch, whoſe Works on Record ſhine
With Precepts Moral or Divine;
As ADDISON's, all Men agree,
Abound with ſtrict Morality;
And PRIOR's too, we juſtly own
Among the Bards of high Renown.
But, if angelic Thoughts you'd raiſe,
Learn pious KENN's ſeraphic Lays:
With him each Morn and Midnight ſing
The Glory of th' Eternal King;
The Praiſe of Him who reigns on high,
Adorn'd with Rays of Majeſty;
Whom all the Hoſt of Heav'n proclaim
In Hallelujahs to his Name.
Hate paltry Songs, a wretched Chime,
Where fulſome Nonſenſe runs in Rhime.
Lewd Jeſts abhor, and Ribaldry,
Which ever ſhun, avoid, and flee;
For Words impure proclaim him vile,
Who by them does his Tongue defile.
Nor ſhould you dare to tell a Lye;
For you thereby God's Laws defy;
Nor yet the Sabbath ever break,
Becauſe God's Laws you ſtill forſake;
But count him mad, who dares profane,
By impious Oaths, God's ſacred Name.

To mention God none has Pretence,
But in God's Cauſe, or Truth's Defence.
In common Talk, where Jeſts abound,
God's ſacred Name's too grand a Sound;
And God will not him guiltleſs hold,
That with his Name will be ſo bold.
" If you ſuch Monſters ſhould come nigh,
" From their Infection ever fly."
But, as your great, your high Concern,
The Word of God devoutly learn;
Make that your Care, your Study ſtill,
For, by God's Word, you learn God's Will;
You there are taught the Way to Bliſs,
And how t' arrive at Happineſs;
But chiefly make that Part your Aim,
Which does appear moſt clear and plain;
From Things obſcure thyſelf keep free,
In which the Learn'd do ſcarce agree.
And let your Practice e'er be found
To correſpond with Doctrines ſound.
In doing ſo, you cannot miſs
The Way to everlaſting Bliſs;
But will with Saints triumphantly
Adore that God, whoſe Majeſty
They love, they praiſe eternally.

The CONCLUSION.

Who learns not well theſe Precepts kind,
Or does not fix them in his Mind;
He, like a Dunce, to whom no Art,
Can Senſe or Diſcipline impart,
Shall wallow in his Ignorance,
And be a Stranger to good Senſe;
He ſhall an Ideot counted be,
And rank'd with Men of low Degree.
But whoſo does to them incline,
And will to Knowledge Practice join,
Among the wiſe he rank'd ſhall be,
And plac'd with Men of high Degree;
He ſhall for Wiſdom be renown'd,
And with Applauſe and Honour crown'd.

FINIS.

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